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THE ECCLESIASTICAL REVIEW

SIXTH SERIES.—VOL. X.—(LX).—MAY, 1919.—NO. 5.

SAVONAROLA'S DEVOTION TO MARY, THE MOTHER OF CHRIST.

DEVOTION to Our Lady is a characteristic of the Order of Preachers. This does not mean that such devotion is not characteristic of every Religious Order, but simply that in this respect the Friars Preacher, amongst the various Religious Orders of the Church, hold a place apart. The claim is recognized by the people of Ireland whose love of God's Mother, so lavish in its expressiveness that it might be taken for the outburst of a more Southern race, and yet so reverent that they consecrate one form of her name to her alone and use another form for every other Mary, in the fact that they gave to the sons of St. Dominic the name of "The Friars of Mary." There is a courtliness in Dominican devotion to the Mother of God which, perhaps, may be accounted for by the fact that St. Dominic infused into his Order something of that spirit of chivalry we associate with knightly Spain. Those who have read the *Vitae Fratrum*, the Dominican counterpart of the Franciscan *Fioretti*, though not so widely known, will have realized this. After the lapse of seven centuries these legends of the love for Mary among the Friars Preacher still appeal to us in a special way, and retain their perfume of the lilies of the field and the roses of the plains of Sharon. This love of our Blessed Lady shines forth in a signal fashion in Fra Girolamo Savonarola, whose sermons, spiritual treatises, and letters, breathe the deepest sentiments of true devotion to the Mother of God.

The teachings of Savonarola on devotion to our Blessed Lady may conveniently be grouped into those in which he combated the prevailing tendency of the time, which was pagan, and those in which he gave free scope to his love of her whom

he called, in the language of childhood, *Mamma mia*, an expression of endearment that became so popular in after years among the brethren of San Marco and throughout Italy.

The Renaissance, as is well known, was a time of moral and intellectual license. Society had undergone a radical change. Feudalism was fast disappearing. The breath of a new spirit was everywhere felt, and it breathed where it willed. As was to be expected, the period of transition and transformation was a dangerous one. Philosophy, the arts, and literature were attempting new flights. Idealism was giving place to a realism which was startling in its efforts at expression, when it was not actually false. How the new ideas affected art may be understood when we remember that they gave birth to the *Canti Carlascialeschi* and the *Decammerone* in literature. "Humanism, which in Italy of the Renaissance came to mean the exaltation of all that is human, was in danger of obliterating all sense of the divine." This was particularly true of art. Not only did the exaltation of all that is human almost destroy all sense of the divine, it destroyed for the time true reverence for the human without which there can be no true art. Artists like Andrea del Sarto could make vulgar women their models for the images of the Virgin Mother in painting and sculpture. The sense of appositeness and of reverence was lost, and resulted in conceptions of the Immaculate Mother of God that were commonplace, if not sometimes disgusting. Savonarola set himself to combat this type of Humanism, and it was his intense realization of the dignity of Our Lady as Mother of God, as also his childlike love of her, which made him merciless in his denunciation of the art that pandered to the corrupt taste of the day. "Ye are guilty of crime, ye painters," he exclaims in one of his sermons, "and if ye but knew as I do the scandal ye give, ye would never cover the walls of the sanctuaries with your promiscuous portraits of womanhood. Why the very churches are made instruments of your vulgarity! Think ye that the Virgin Mother went clad as ye represent her? Never! She was dressed as a simple village maiden, and veiled, so that her face was scarcely seen. . . . Ah! destroy those paintings of yours in which ye make God's Mother appear in all the tawdry trappings of a courtesan." [1]

[1] Sermon XVIII, on Amos and Zacharias.

According to Savonarola, art should be the handmaid of virtue, uplifting the mind and heart not only of the educated but of the unlearned. He merely insisted upon the traditions of the Church in this matter, for it is and ever has been the Church's desire and aim that art should teach and encourage men to pray. Paintings, sculptures, and stained-glass in her temples have been termed the poor man's missal. When they turn the human heart Godward they achieve their purpose; when they fail to do this they are themselves a failure, furnishing a source of distraction, and becoming obstacles rather than helps to prayer. As far as he was able, Savonarola insisted that every image which in the least way savored of irreverence should be removed from the churches. Although he met with opposition and misrepresentation of his aims, he succeeded in his efforts. "Give us paintings by all means: they are the literature of the illiterate, books for the little ones; but give us paintings that uplift and ennoble. Let us have representations of the Virgin Mother, but let her be imaged as she really was." Burlamacchi in his *Vita Latina* tells us what Savonarola desired these pictures should be: "They should be of singular sweetness and of such excellence that those who gaze upon them shall be enraptured and wish to keep their eyes fixed on such beauty."

The efforts of Savonarola to elevate the ideal of art in painting were extended to literature likewise. He himself possessed the gift of poetic expression in a high degree, and while his verses may not rank as classical beside a Dante and a Petrarch, he did much to counteract the prevailing taste that tended toward the lascivious and sensual.

Probably his best known poem is his Hymn to the Blessed Virgin written to beg her intercession against the plague. It was translated by the late Richard Madden, M.D., who published a Life of Savonarola, and it has been reprinted in Orby Shipley's *Carmina Mariana*.[2]

The following version, while not as beautiful as Dr. Madden's translation, renders more accurately the metrical form of the original.

MARY, STAR OF THE SEA.

Intercede for us on high,
Maria Stella Maris.

[2] *Carmina Mariana.* An English Anthology in Verse. London and New York, 1894. First Series, p. 352.

Speedily all sin remove,
That the prayers of all may prove
Worthy of thy gracious love,
Maria Stella Maris.

Blest, as once the Angel said,
Of God, indeed thou art, Sweet Maid,
Thy holiness 'fore heav'n displayed,
Maria Stella Maris.

Limpid stream all undefiled,
Queen of Angels, Mother mild,
Hear the prayers of those beguiled,
Maria Stella Maris.

Thou, in truth, art love all fair,
Beautiful beyond compare,
Favors flow from thee most rare,
Maria Stella Maris.

The just find thee a pattern bright,
Sinners shield them 'neath thy might,
The blessed praise thee with delight,
Maria Stella Maris.

Turn, O Gracious One, thine eyes,
Where with Christ beyond the skies
Thou reignest, Advocate most wise,
Maria Stella Maris.

Make all pestilence to cease;
From ev'ry evil bring release;
Grant us now and always, peace,
Maria Stella Maris.[3]

[3] Funde preces in coelis,
Maria stella maris.

Remove cito peccata,
Unde vota sint grata
Omniumque prolata,
Maria stella maris.

A Deo benedicta,
Ab angelo jam dicta,
In coelis descripta,
Maria stella maris.

Alta unda coelorum,
Et decus angelorum,
Audi preces peccatorum,
Maria stella maris.

Tu tota es formosa,
Tu tota speciosa,
Tu tota gratiosa,
Maria stella maris.

Tu es norma justorum,
Tutela peccatorum,
Laetitia sanctorum,
Maria stella maris.

Eja glorificata,
Et cum Christo locata,
Sis nostra advocata,
Maria stella maris.

Ut a morbo pestilentiae,
Et ab omni pravo scelere,
Nos defendat semper et hodie,
Maria stella maris.

There is another Hymn—*Vergine tu mi fa*—and two sonnets composed by Savonarola. One of them was written for Our Lady's Assumption and is dedicated to Fra Giovanni Asula, O.P.; the other is a prayer to the Blessed Virgin, of which we give the following translation.

AD VIRGINEM.

Salve Regina! Most Glorious Virgin, hail!
Less bright the sun than thy sweet face and mild;
Mother of Him whom we adore, thy Child,
Daughter, yet Spouse of God His Father. Hail!
Enthroned in heav'n, thou shinest in this vale
Of tears; e'en hell reflects thy splendor undefiled.
O Flawless Pearl! we by foul sin beguiled,
Alas! to understand thy might and power fail.

Ah! Maiden, by the *Ave* that full grateful fell
From heav'n on this sad earth as fresh'ning dew,
Regard not my transgressions, break treason's spell,
And lead me on the way that's ta'en by few.
Let but thy beauteous eyes on me, a sinner, dwell,
And keep my heart I consecrate to thee anew.[4]

It is in his Sermons and devotional treatises, however, that Savonarola gives full expression to his childlike love of and confidence in our Blessed Lady. His commentary on the Ave

[4] Salve, Regina, Virgo Gloriosa,
Ne la cui Fronte il Sol suo luce prende,
Madre di Quel a Cui l'onor si rende,
E del Suo Padre dolce figlia e sposa;
Nel ciel trionfo, lampa valorosa,
Che al mondo e ne lo abisso ancor risplende,
Alto valor che 'l secol non comprende,
Celeste oriental gemma preziosa.
Vergine, in me deh! volgi i tuoi begli occhi,
Se mai a te fu grato quel primo *Ave*,
Che dal ciel venne in questi bassi lochi.
Non risquardare al mio fallir ch' e' grave;
La via mi mostra dove vanno pochi;
Ché del mio cor ormai ti do le chiave.

Cf. Villari e Casanove, *Scelta di Prediche e Scritti di Fra Giralomo Savonarola*, p. 407, Firenze, 1898; Bayonne, 9. o. *Œuvres Spirituelles de Jerome Savonarole*, Vol. II, pp. 152-154. Paris, 1879. Many of Savonarola's verses were sung by the Florentines, and some of the airs to which they were sung have been preserved (cf. Marchese, O.P., *Intorno agli antichi Poeti Domenicani*, in his *Scritti Vari*, Vol. II, p. 165. Firenze, 1892. Palestrina set one of the Friar Hymns to music at the request of St. Philip Neri, who had it sung in the Oratory at Rome. Cf. Cardinal Capecelatro, *Vita di San Filippo Neri*, English trans., vol. II, p. 94.

Maria is well known. The name of Mary, he says, "is glorious, holy and sweet. It is glorious because it means Lady and Queen, not of one province only, but of all created things in heaven, on earth, and in hell. She is the Spouse of that One who is Ruler of the Universe, that is, of God the Father Almighty, as Jesus Christ is the Son truly of both. She is the Mother of the King of heaven and earth, Jesus Christ, who is of one substance with the Father. She is the tabernacle of the Holy Spirit, who is one God with the Father and the Son. . . . The Father desires her to be honored by all creatures as His Spouse, and likewise the Son wills her to be honored as His Mother, and the Holy Ghost as His tabernacle."

He dwells on the fact that the name of Mary is especially holy, because "it signifies that spotless Virgin whose most pure blood was chosen by the Son of God in order to form His sacred body.

Moreover, "Mary" means "full of light", and "light-giving," inasmuch as, being purified by light from heaven, she has shed brightness upon the whole world, by giving birth to Eternal Light, our Lord Jesus Christ, whilst still remaining in the glory of her virginity.

Frequently his rapturous praises of the Mother of Christ assume the form of a prayerful address. "O happy and blessed Virgin, who didst deserve to bear and give to the world Him who is the glory of Paradise; thou art truly the shining morning star, thou art indeed holy, that is established in grace, and purified by that light which enlighteneth all men and women who are born into this world. Thy name too is holy, and it is also sweet, for it signifies 'Star of the Sea'". She is, he says, in truth the Star of our sea, of our world of storms and trials; to her we must turn our eyes when we feel ourselves in trouble, for she is powerful to aid us, she is most pitiful, and ever ready to desire our welfare. This name therefore is sweet, for it denotes one who gives us countless benefits and grants us her sweet consolation: she is the star of the sea who always comforts us.

She is therefore fitly called "full of grace": these words were "the pledge and ring by which, through the angel, the Eternal Father took her as His Spouse. . . . We have already spoken of the Virgin's name—but she is also called 'holy'. Now

what is holy is pure and established. So when we say 'Holy Mary' we mean pure and spotless and established in God. . . . Next follow the words 'Mother of God', for this is the highest praise that can be given to Mary, because it can be addressed to her alone. These words are so great and full of meaning that no one, I think, who weighs them well, can find any other greater glory to ascribe to the glorious Queen of heaven. This praise surpasses all other praise. As Mother of God she is certainly mother and virgin, mother without an earthly spouse, mother inviolate, mother chaste, pure and immaculate—and Mother of whom? Mother of God, Mother of her Creator, Mother of her Father, Mother of her Redeemer, Mother of her Spouse, Mother of the Maker of the Universe, Mother of the Father of the Angels, and therefore she is Mother also of the Angels. She is Mother of the Father of the human race, and therefore she is Mother also of the human race. She is Mother of the Father of all creatures, and therefore she is Mother also of all creatures.

"O Holy Mother, pray for us, that at this present time God may pardon our sins, and give us strength in our temptations and trials. . . . Pray, O Sweetest Mother, pray thy Son to pardon our sins, and to penetrate our hearts to their inmost depths with thy sweet love, and to grant us perseverance in the same until we die."[5]

In a sermon preached on 8 September, 1496, Savonarola, comparing our Blessed Lady with Deborah, says: "Deborah being interpreted means 'a bee', 'a honeymaker'. God's Mother who is also our Mother is such, for she is full of sweetness. Men revile her, yet she is all gentleness; never is she angered. As the bee flies from flower to flower to take their sweets from them, so with this Blessed Mother who, in the days of her life took the sweets, that is, the graces of the angelic choirs, to make the Bread of all sweetness, the sweet Christ."

Deborah "sat under a palm tree . . . between Rama and Bethel in Mount Ephraim. This is the mount of humility which Our Lady climbed. . . . She stands between two mountains, the Mount of God and the Mount of the Angels . . .

[5] Cf. English translation of Savonarola's Treatise published by the C. T. S. of England, 1899.

tranquil, imperturbable. O Mary, give us a little of thy peace, a little of thy calm!"

He likens the palm tree under which Our Lady sat to the Cross which he says she carried with her Son, the Cross she desires we should carry. And as Barac said to Deborah: "If thou wilt come with me, I will go: if thou wilt not come with me I will not go," so should we say to Our Lady, the Star of the Sea: "O! Mary, I do not wish to be without thee, for thou art the Star of my Sea, thou shalt be my guide. And she will answer: I will indeed go with thee, but the victory shall not be attributed to thee but to me." [6]

"The Blessed Virgin was free from sin", he says again, "not because she already beheld in this life, as did the soul of Christ, the Divine Essence ever present to the blessed in heaven, but because the Holy Ghost abode in her and confirmed her in grace." [7]

He puts his whole soul into the following prayer to Our Lady: "O! Blessed Mary, Maiden most joyous, Mother most glorious, Immaculate Mother, Mother unstained, Mother yet Virgin . . . be mindful of us. If thy compassion hath ever vanquished thee, if it hath ever moved thee to pray for sinners, let it move thee now. Let our wretchedness and the sorrows of the Church constrain thee now, and the blood that Italy has shed." [8]

In an eloquent passage Savonarola pleads to God's Mother with all the confidence and tenderness of a child. After picturing the scene in the wayside cave—the adoring shepherds, Mary and Joseph, and the Child who was the object of their love—he exclaims: "Show me thy face, dear Mother, and let thy voice resound in my ears, for thy words are sweet and thy countenance is beautiful. Open to me who knocks, receive me a wanderer, heal me who am wounded, and though I am all unworthy to enter, be mindful that this is the sinner's day. We beseech thee, O glorious Virgin, Mother of pity and of mercy, to turn upon us thine eyes of compassion. Behold our hearts, see how weak we are in the things of God, and amidst how many dangers we are placed. . . . If thou fail us we shall

[6] Cf. *Quarto Centenario*, p. 251. Firenze, 1898.
[7] Predica XXVIII. sopra Rut e Michea.
[8] Sermon on the Nativity of our Lord.

fall by the way. Be thou our Advocate, our Mother, our Lady, our very Life. Be thou our heart's sweetness and our hope." [9]

Especially touching are his appeals to our Blessed Lady for a happy death. "O! Compassionate Mother, obtain for me the remission of my sins, grace to resist every temptation, steadfastness in my purpose of sinning no more, and perseverance until death. O! Immaculate Virgin, Mother, deign to obtain for me the spirit of true obedience, deep humility of heart, and the knowledge that I am a weak sinner, powerless not only to do good, but powerless also to withstand the assaults of the enemy unless I be strengthened by the grace of thy Son and assisted by thy prayers. Virgin most pure, grant me purity of heart and body, that I may worthily serve thy Son and thee, the Queen of Heaven. Give me poverty of spirit, and such charity, that I may scorn no man, judge ill of none, and never consider myself to be, either in merit or virtue, superior to others."

STANISLAUS M. HOGAN, O.P.

N. Adelaide, Australia.

WHAT IS WRONG WITH DIOCESAN RETREATS?

THE question mooted some time ago, "What is wrong with Diocesan Retreats?" awakened a great deal of interest, as was evident, among the clergy. The various opinions published in the REVIEW establish beyond cavil the relative importance of the subject, how strongly it appealed to our priests, and how earnest they were that greater good might be derived from the exercises of the diocesan retreats.

Since the practice obtains in each diocese to have a retreat at least every second year, it is a subject which comes home to every member of the diocesan clergy. A friendly discussion of the matter may prove profitable to those who give retreats to the clergy, or at least will endorse their practice, and clear up some hazy notions touching the matter.

There seems to be a confusion of ideas about the nature and scope of a clergy retreat. In order to proceed with clearness I propose to discuss the subject of diocesan retreats under

[9] *Quarto Centenario*, p. 365.

three heads, 1. the purpose of diocesan retreats; 2. the ways and means best suited to attain the purpose of the clergy retreat; 3. some remarks about the retreat master, whose limitations and defects have called forth the different opinions published at times in the REVIEW.

PURPOSE OF THE DIOCESAN RETREAT.

The primary purpose of all retreats is to reform our lives. The goal that must be reached at all hazards in every diocesan retreat is the reformation of the lives of the priests. Everything must be centered on that one object. By that norm everything is weighed, judged and measured. Many other features may be attractive, popular, interesting, instructive and highly beneficial, but they are beside the purpose. The old Latin adage hits off the situation adequately; "Deordinata reformare, reformata conformare voluntati Divinae et conformata confirmare". It will readily be noticed how far the quaint aphorism of an elder day with its sound wisdom differs from some of the dissertations on the success and failure of diocesan retreats. It graphically hits off the situation, namely to reform whatever is amiss in our priestly lives. We can all candidly admit that there is a great deal connoted in the statement. Bitter experience has established beyond doubt that even in the best of us there is a vast field of endeavor worthy of our greatest efforts; so much to be uprooted, so much to be cultivated, so much to be developed to adequate perfection. To compass this end the retreat master must explore the hidden springs of action and analyze the motives of the thoughts, words, deeds, and omissions of the clergy; he must lay bare the sloth, tepidity and safety-first policy in the work of their personal sanctity, the glory of God and the salvation of souls.

The first thing in a retreat then is to know what is amiss in the lives of the clergy. The obvious will readily occur to every thoughtful, sincere priest. Each priest must ask and answer the critical question, "Wherein have I failed to attain the sanctity of my state, and what are the hindering causes to a personal successful ministry?" A priest must not only avoid mortal sin and deliberate venial sin, but he is in duty bound to tend to the perfection of his state. "He is a minister of Christ and a dispenser of the Mysteries of God". By reason of his

dignity, the excellence of his office and the extraordinary duties he must perform, there is no point of perfection which he should not strive earnestly to attain. After knowing his shortcomings, failures and ingratitude, he must resolve firmly to reform everything wherein he has fallen short of his exalted destiny. Presupposing a firm determination to reform his life it must not proceed along general lines. This is no haphazard adventure. It must be specific in detail and must have a direct bearing on himself and his work; namely, it must be to conform what has been reformed to the will of God, made known to him by the requirements of his office, the canon law, synodal decrees and the field of his activity. He must not be like one striking the air, or beating around the bush, but rather he must be conformed to the Model set forth for him on the Mount, the Exemplar of all sanctity and priestly labor, Jesus Christ.

This task, though heavy and laborious, is not complete; in the language of the day, he must consolidate his gains. What boots it, if, having made a splendid advancement on the enemy, the enemy by a fierce counterattack should drive him back not only to his first line of defence, but, worse still, should rout him utterly? It is his imperative duty, then, during the time of retreat to confirm himself in fervent and holy resolutions. They are the rich fruits of the retreat. Under God's all-powerful grace he must acquire an adamantine will that can withstand every onset and hurl back the enemy no matter what his resources, intrigue, or fiery attacks. A successful retreat must always mean an advance in God's service. It is twofold in its aspect, greater personal sanctity and more self-sacrificing zeal for souls.

It will readily occur to a thinking mind how far removed this standard of purpose is from the prevalent idea that the main object of a retreat is to break away from sin and make a good confession. Certainly a good confession is an absolute condition of success, with its implied note of breaking away from the shackles of sin and the proximate occasions of sin. But it is only half the battle; the principal objective remains to be attained, namely, to put on Christ, or, in the words of St. Paul, " that the life also of Jesus may be made manifest in our mortal flesh ". In the mind of St. Ignatius the purpose of a

retreat for a priest is " to overcome himself and lay out his life without being biased by any disorderly affection ". In order that each one may have a clear idea of this task, he explains precisely what he means by a disorderly affection. "A disorderly affection is not a mere natural liking and preference for any person, place, or thing, but a voluntary, deliberate and systematic way of going after things attractive, or shunning things unpleasant, and all this irrespective of the bearing of said thing upon the end for which we were created." All this involves a generous disposition and determined spirit of self-denial.

The Ways and Means to Attain the Purpose.

So much for the purpose of a good retreat to the clergy. Let us consider the second point, namely, the ways and means to attain this confirmation of ourselves and our ministry in the divine service. The great factors of course are prayers, meditations and conferences. The most powerful agency for attaining the purpose of a retreat is meditation. All masters of asceticism drive home that leading idea. Logically, meditation means the exercising of our three faculties, memory, intellect, and will. The memory is to recall the points of meditation or the topics rehearsed by the retreat master. It is to furnish food for the intellect. The intellect is to ruminate the points, considering their truthfulness, expediency, utility, and to foresee the difficulties and obstacles which must be overcome and surmounted. The will, being a blind faculty, following the lead of the intellect, must be strongly moved to action by the reasons presented by the intellect. Our main purpose then is to stir up the will so it may glow with unwonted ardor, that a fiery enthusiasm may be begotten in our souls to mold and shape our lives in accordance with the considerations which bear on the personal sanctity of the priest, and the devotion to his ministry.

It might be profitable here to distinguish between consideration and meditation. The consideration is limited to the activities of the intellect. It may remotely connote an influence on the will, but its set purpose is to satisfy all the requirements of the intellect on the question deliberated. It smacks very much of a study of a thesis in theology; hence little or no real

fruit is derived from such abstract thoughts. We must concede that good thoughts give a relish to the intellect, since its province is to seek the truth, and such thoughts may be the fond mother of superb utterances and generous actions; still, for the most part our great thoughts are sterile as regards the spiritual life, unless they powerfully affect the will for determined action. Meditation, however, in the sense we use it here, includes both consideration and the affections of the will. Some writers, from the import of the word, meditation, limit it to the consideration of the intellect, while they designate the emotions and actions of the will as the affections of mental prayer. It is not the approved meaning of meditation according to the best writers on asceticism.

Accepting the premise that meditation, by the exercise of the three faculties, is the best way of accomplishing the purpose of a retreat, the next question arises, What should be the subjects of the meditation? We find a vast variety of subjects in practice, if not in theory, on this point. Some retreat masters give very scholarly lectures on subjects pertaining to the priest's life, his personal conduct, his general attitude toward the priestly relations, his study, and the activities of the day, the organizations in parishes, etc. These might be touched on in passing, to emphasize a point, to illustrate a precept, or they might be the proper subject for a conference; but surely they are not the main topics for a priest's retreat. The Foundation and the Four Last Things are the most approved meditations for purging the soul of the priest of all dross which may have come into the gold of his life. Creation is the rock-bound basis of service. The idea is expressed in the psalm which the priest recites every day, " Venite adoremus, quoniam ipse fecit nos ". Worship is strictly due the Creator because He called the creature into existence. To arrive at a proper disposition of genuine service, the priest, owing to the influences affecting his fallen nature, must be indifferent to all created things. He is forced to the conclusion that he must use created things in so far as they advance the service of God, and he must abstain from their use in so far as they hinder or impede his service. The slightest examination of priestly life reveals the fact that sin is the one blighting influence. To fill the soul with shame, confusion, and deep abiding sorrow

for sin and the dire consequences of sin, the sin of the Angels, the sin of Adam and Eve, and the sins of those who have made a shipwreck of life by committing less serious sins than the exercitants, are next presented for serious meditation. The aftermath of those who die impenitent, i. e. enemies of God, is next considered in the light of the teaching of the Church, Sacred Scripture, the writings of the Fathers and experts on asceticism. The nemesis of the impenitent sinner is the climax of everything terrible. The first-born child of sin, Death, and a searching examination of the soul in the light of God's truth at the bar of eternal judgment, have a powerful effect on the soul, chastening and purifying it from all affection to sin.

Some retreat masters touch lightly on the eternal truths, trusting no doubt to the ability of the exercitants to supply what is deficient, or to forage a field sufficiently to obtain enough for their devotion. To borrow the expression of one of the critics, I think on this point we may find an application of what he styles a defect in the "quid" and "quomodo" of clergy retreats. The priest must not only purge his soul from all affections to sin, but he must put on Christ. The main idea in the life of a priest should be greater knowledge, love and imitation of the Master. The slogan of the faithful priest should be to know Him better, love Him more ardently, and follow Him more closely. The Personality of the Man God, His mind, words, actions, and His marvellous campaigns for the glory of His Father and the salvation of souls, should be made the subjects of deep thought, love, and imitation. The priest has been chosen by Infinite Love to be conspicuous in His service, so the salient features of His private and public life should be an open book for His beloved minister. It is the one book he should know thoroughly. He should "turn it by day and revolve it by night." It should be his paramount study, his vade-mecum. It is highly instructive, replete with wisdom, charming in its attractive power, and dynamic in the wholesome influence it will exercise on his life. The purgative way is of vital necessity spiritually, but the illuminative is of great importance for all souls cast in a finer mold. Certainly the priest should be another Christ, not only in his external conduct, but particularly in his interior, which makes up the warp and woof of his real life. The imitation of Christ

is the quintessence of all virtue; it is the alpha and omega of the true priest.

In a retreat limited to three days so much of the time must be given to the Foundation and Eternal Truths that the retreat master is constrained to pass over these great facts in a rather cursory way. Some retreats to clergy, I am inclined to think, give too much attention, prominence, and emphasis to conferences. They may be very scholarly, well thought out, elegantly expressed, and bear directly on some phase of priestly life, but we must always remember that conferences contribute only remotely and inadequately to promote the purposes of a retreat. They delight the mind and give exact information on interesting subjects, but they do not go to the core, the root, or the primary causes of neglect, indifference, or tepidity in God's service. A retreat is a personal matter between God and His beloved priest.. It is not a class of rites, dogma, or exegesis. The two live thoughts which must be impressed powerfully upon the soul of the priest is God and his own soul, and, as a corollary, the souls which he is to lead to God. He is responsible to his Creator and Redeemer for the salvation and perfection of his own soul and the souls entrusted to his keeping. When you realize that there is so much to be repaired in the past, so much to be corrected in the present, and so much to be consolidated against the day of trial in the future, I can readily understand how earnest, sincere priests are impatient about the precious time given over to the accidentals of a retreat. They come hungering for strong, life-giving bread, which will nourish, stimulate, and quicken their power in things divine. The important idea is to make the priests God-like men, and priests after God's own Heart. It may be urged that these subjects of the conferences are timely, important, and have a practical bearing on the priest and his ministry. Let us concede that fact, but we are in quest of the greater good. May not their end or purpose be realized in another way, by spiritual reading? There is a splendid literature running through the gamut of priestly relations and his activities. Selections could be read at table, and the more important subjects could be prescribed for the common spiritual reading and general recommendations for private devotion.

Conferences, as a matter of fact, are really side issues of a clergy retreat. They are in no way necessary and may be dispensed with in favor of a meditation which will do greater good. However, at times they may serve a good purpose in relaxing the mind of the exercitants from the stress and strain of serious meditation, while a useful topic may be considered. Some have an idea that a conference is a convenient vehicle for parading the wit, humor and merriment of the retreat master. Such a practice, if indulged in to any extent, may delight his hearers, but it will not prove conducive to the purpose of a retreat.

The retreat master must keep constantly in mind the purpose and the best means to obtain the result of the retreat. Conferences at best are the accidentals of a retreat, and when they predominate or are made the principal features of a retreat, I think the clergy are fully justified in asking, What is the matter with the diocesan retreats? Some may try to justify the above practice, or plead in extenuation that they and the retreatants grow weary of meditation on the same old subjects, being presented in the same old way. True, human nature hankers after a change, and even the best are pleased by variety; still we are always concerned about sin, its palsying effects, the fascination of the world, the subtle temptations of the evil one, and above all, the weakness of the flesh. We have a sure, safe panacea for all these evils, and it is not the part of wisdom to forgo these powerful agents in favor of weaker or less pertinent ones. The poet hits off this peculiar situation in his graphic lines:

> Be not the first by whom the new are tried,
> Nor yet the last to lay the old aside—

so in an accommodated sense I think we can say, all things considered, the old way of giving strong, practical meditations by the exercise of the faculties of mind on the Foundation, Eternal Truths and Imitation of Christ is the best means to obtain the success of a retreat to the clergy.

The Retreat Master.

The retreat master might exclaim in the words of the great Cassius, "all his faults had been observed . . . learned and conned by rote." No doubt he has shortcomings and defects,

of which he is fully conscious, and perhaps, considering his audience and the important interests at stake, they have more or less hampered him in doing full justice to himself and the great work in hand. However, I think a great deal can be advanced in his defence. In the first place, the retreat master is not to preach the retreat. We preach missions to the people for the obvious reason that it is a heterogeneous crowd of varying conditions of virtue, knowledge of spiritual things, piety, etc. The retreat master is not to read his retreat for many important reasons. His special office is to give the retreat, namely he is to suggest, help, guide, and direct the exercitants so they will derive full profit from the exercises of the retreat. Hence he is a leader, fully conversant with his plan of campaign, having studied carefully beforehand every phase of his operations and marshalled all his resources, taking cognizance of the weakness of his hearers so as to obtain the best results. The priests make the retreat. That is their particular duty. It does not require any keen analysis to find out why the retreat is a failure or not productive of the results expected.

I have no brief for the retreat master. But in general he is invited by the bishop, who knows him personally or has heard him highly recommended by priests or brother bishops. If he is a member of a religious order or congregation the appointment is made by his religious superior. At least, for such important work, we may well assume that superiors select good men, widely experienced in giving retreats. As regards the individual we can well believe that he has prepared himself to the best of his ability. It is a severe ordeal, and one that will put to a superb test the most consummate ability. The Rev. A. Barry O'Neill, C.S.C., in one of his splendid books on priests, writes, "only the veriest novice in spirituality needs to be told that the determinant factor in the success of a priest's retreat is the priest himself—his personal activity in self-examination and mental prayer, and his personal passivity as well; in that quiet undistracted recollectedness which best fits the soul for the reception of the inspirations of the Holy Ghost. If I am to make a truly profitable, a good holy retreat, I must act on the principle that its essential work cannot be transferred or turned over to any one else, but must of necessity be done by myself. The stage settings may be more or less

elaborate and other figures may appear in different scenes; but the dominant characters in this real soul-drama are only two: God and myself. The preacher may be able, persuasive, brilliantly eloquent, full of force and fervor and unction, yet at best he is merely an assistant instructor; the real retreat Master is none other than the Holy Spirit."

Harking back to St. Paul, wherein he states, "God gives the increase," I am inclined to believe that most retreat masters are willing to admit some blame for the ill-success of the retreat, but before we condemn or censure the retreat master too roundly, let us pause a moment and consider the task which confronts him. The work in hand, the clergy retreat, has more far-reaching influences for good than any other which can engage the mind of man. It is weighty with important consequences. On the effort of the retreat master will depend certainly the perfection of many and no doubt the salvation of not a few.

It is a momentous time, fraught with direful results or at least involving the weal and woe of many. Truly it might be said of him that he is, in an accommodated sense, "set for the fall and rise of many". It is presumed that he addresses the most cultured audience before which any speaker may appear. His subjects can, by no stretch of the imagination, be classified as popular. No doubt, however, they are timely in their fruit-producing quality. He should at least make them interesting by apt illustrations, anecdotes, or splendid examples drawn from stalwarts in the ministry whom he has met. Granted that he should be an orator in the true sense of the word; if at times he can wax eloquent in developing his theme, the more power he will have in moving the wills and hearts of his hearers. Remember he is travelling over a highway more or less familiar to them; every phase of its windings is known to them. They have developed the choice situations many a time in preaching to their people, so there is little chance for the romantic, and it would require an actor of consummate ability to develop a dramatic scene.

There is no opportunity to startle the mind or excite the imagination or quicken the fancy by discoursing truthfully on the primary truths of salvation. His hearers are supposed to be conversant with his subjects. I will concede that he

has a fine listening audience, and though it may be critical, I fancy few retreat masters can have that ease and freedom of expression which betoken the absence of criticism. The fact that he is liable to criticism will be a spur to greater effort, thereby insuring if not better thought, at least a finer presentation of his ideas.

He has many and severe handicaps. He must make his hearers enter into themselves, search their souls thoroughly, exploring their every nook and corner, to purge the human and prepare their souls for the divine visitation of the Holy Ghost. It is to be desired that he should be an adept in spiritual science on the principle, " Let such teach others who themselves excel ". Since he has the highest-trained students in the school of Christ, he should be *par excellence* a past master of asceticism. " I know thee and know thy works " betokens that he should be in sympathy with his hearers. It would be best if he had practical experience of the labors, difficulties, temptations, and hardships which beset the priest in the vineyard of the Lord. Then his utterances will be of a practical nature; they will have little of speculation and a great deal of reality.

To steer safely and securely between the Scylla of being too easy, and the Charybdis of being too strict, too hard, requires great prudence and excellent judgment. While most priests are of a sturdy stock, self-reliant, hardy and courageous in material or human-divine things, yet in their personal relations with God some are timid, hesitating and halting. They need encouragement. A strong, driving retreat will leave them prostrate, utterly crushed. A lowering sky always broods over them. Most priests need sympathy and help at times, and others require constant encouragement.

The strong, ardent, bold and intrepid priests need a heavy scoring to keep them within bounds or to direct their dynamic energies within proper channels. Each priest is a peculiarly trained spirit; we might say star differeth from star even in this mundane sphere. It is the province of the retreat master to catch up each spirit and lead it gently and firmly to the perfection of its state. The reason why each priest speaks so well of different retreats is because the retreat master seemed to be in perfect accord with his feelings, emotions and sentiments. He was the proper *zeitgeist* for the particular condition of that priest.

The lack of silence in some retreats and the absence of silence on the part of a few are among the great drawbacks to a successful retreat. One answer to the query, What is the matter with diocesan retreats? might be that there is not enough effort made by some to observe silence. It is a slight test of generosity of spirit; it is a means to the end. If we wish to attain the end or purpose of the retreat, then we must make use of the means, silence. Our Lord stresses the point when He said: "If any man will come after Me, let him deny himself, take up his cross and follow Me". All spiritual writers emphasize the point that our progress is in proportion to our self-denial. The safe, sure way to Christ is the cross, which means self-denial, self-mastery, which in this case means an earnest desire to observe silence.

I believe some of the criticisms of the clergy retreat have a foundation in fact, particularly in regard to the language of deference to the dignity and prominence of his hearers. Modesty in the speaker and a due regard for his hearers are very winning qualities in the retreat master, but they should not degenerate into a certain cringing adulation or mock humility of expression. The retreat master is a man with a message from high heaven for his hearers, hence he should speak directly, earnestly, with a conviction of mind that goes home to his audience. Even though his thoughts may be obvious, yet he will conceive them vividly, he will express them in strength, elaborate them with a richness of phrase which will make them go forth in a new garb and so will hold, stir, and move to generous action his listeners. Dullness, monotony, and perpendicular platitudes will have no part in his discourse.

The speaker then appears as a new man with a seemingly new idea, new force and new energy. He is like Moses coming down from the mountain-top, all aglow with fiery enthusiasm which will catch up even the biggest slacker at a retreat. It is the old story: the man, the occasion, and the vital purpose. In the last analysis it reduces itself to the man. If he has the message he will deliver it as becomes the Ambassador of Jesus Christ, and those who are privileged to hear him will become, like him, true Ministers of Christ, and there will be no indifferent, dry-as-dust retreats.

We know the bishops exercise the greatest scrutiny in selecting the retreat master, and it is beyond question that only the best should be invited for such important work. The clergy have every right to expect a high-grade man, a true leader, a priest who speaks by the power of his word and the might of his deeds. They naturally look up to him. He has not only their best wishes but also their complete confidence. They will listen attentively, follow him with docility, and accept his utterances for their full worth. They realize how much it means for them in the coming year or two. For some it is of vital importance; it will stabilize others in their vocation; while for the major portion of the clergy it will mean greater progress in the service of God.

It is of the greatest importance and highest value that all who are engaged in this great work of giving diocesan retreats should strive to work up to a superb ideal. We may fall short of it; we may, like Moses, only gaze on it from a distance; but it should always lure us on: its transcendent worth should be an incentive to greater effort. If after long experience and constant endeavor we approximate our desideratum, a splendid reward will repay us in time and eternity.

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THE EGYPTIAN PAPYRI.

> The diggers at Tebtunis were thoroughly disgusted when day after day crocodiles and nothing but crocodiles appeared. Finally one workman was so overcome with stupid anger at his disappointment in finding a baby crocodile in a tomb which he had hoped might contain a princess robed in jewels, that he flung the mummy of this crocodile upon a rock and broke it to pieces—and then the discovery was made! The crocodile was stuffed with papyri!—DR. CAMDEN M. COBERN.

AMONG the numerous papyrus manuscripts that have been brought to light in Egypt during the last few decades, after having been buried for two millenniums, we distinguish broadly two classes, literary and non-literary. The literary class comprises classical writings, some newly discovered and many new readings of works previously known; while the non-

literary class consists of personal letters, official records, deeds, wills, accounts—in fact, every imaginable kind of document—all written in the Greek of the ordinary Egyptian of the Ptolomaic and early Christian centuries. Great and interesting as the recently discovered classical writings are, the non-literary papyri surpass them in importance by reason of the light which the non-literary or "common" Greek sheds on the language of the New Testament.

Let me say a word here regarding the plant from which the writing-material was made. The cyperus papyrus is a rapid-growing marsh plant which has several triangular stalks, ten to fifteen feet in length, containing a moist pith. At the present day papyrus is found growing in the Soudan, in Palestine, in Sicily, and on the shores of Lake Trasimeno in Italy.[1] From this plant, which grew in abundance on the banks of the Nile, the Egyptians manufactured their principal writing-material. Pliny the Elder in his Natural History (13, 11-13) describes the process of manufacture. Sir Frederick G. Kenyon, Director of the British Museum, puts Pliny's description into modern phraseology thus: "The pith of the stem was cut into thin strips, which were laid side by side perpendicularly, in length and number sufficient to form a sheet. Upon these another layer of strips was laid horizontally. The two layers were then gummed together with some adhesive material, of which Nile water was one of the ingredients. The resulting sheet was pressed, sun-dried, and made smooth by polishing, after which it was ready for use."[2] Papyrus sheets thus prepared were the chief writing-material of Egypt for 3,500 years, and up to the time of Alexander the Great the manufacture of this commodity was carried on as a government monopoly. The oldest known papyrus document is an account-sheet belonging to the reign of the Egyptian king Assa (fifth dynasty), *circa* 2600 B. C.[3] In the first century A. D. the usual size of a papyrus sheet was five by ten inches, and the ordinary grade was sold in rolls of about twenty sheets, at something like

[1] Adolph Deissmann, *Light from the Ancient East*, p. 21.

[2] *Palæography of Greek Papyri*, p. 15.

[3] Deissmann, *Light from the Ancient East*, p. 22.

twenty-five cents a sheet.[4] The English word "paper" is derived from the Latin word *papyrus* which was used by the Romans to designate the Egyptian writing-material.

The history of papyrus discoveries goes back to the middle of the eighteenth century, when some charred papyrus rolls in Greek were found during excavations at Herculaneum.[5] At the time, little importance was attached to this discovery. In 1778, forty or fifty rolls were found by some Egyptian Arabs, and one was taken to Europe. Little concern was evinced by European scholars when, about this time, it was learned that papyrus rolls were so plentiful along the Nile that they were being used for fuel by the natives. Private correspondence and petty business records written in barbarous Greek by Egyptians of the Ptolomaic period failed to rouse the interest of eighteenth-century scholars.

In 1820, a number of documents dating from the second century B. C. were found on the site of the famous Serapeum at Memphis. A year later near Elaphantine, a book of the Iliad many centuries older than any previously known was found. From 1850, discoveries of important documents continued to be made along the Nile. But the crowning success in papyrus discovery came when, in 1897, two young Englishmen, Dr. B. P. Grenfell and Dr. Arthur S. Hunt, working in the interest of the Egyptian Exploration Fund, began to unearth tons of Greek papyri at the village of Behnesa, 120 miles south of Cairo, on the site of the ancient city of Oxyrhynchus. The discoveries made by Grenfell and Hunt in 1897 are unequaled by any archeological event in a thousand years. Before their discoveries no modern scholar had ever read an autograph letter in the Greek of the common people of the first century A. D.[6]

Grenfell and Hunt have achieved the greatest success in searching for papyri. But other European scholars are also entitled to great credit for discoveries which are of vast importance if not of such sensational interest as the discoveries

[4] Camden M. Cobern, *The New Archeological Discoveries and Their Bearing upon the New Testament and upon the Life and Times of the Primitive Church*, p. 5.

[5] Ibidem, p. 7.

[6] Ibidem, p. 6.

of these two Englishmen. A few of the most notable discoveries of papyri are Dr. W. M. Flinders Petrie, Dr. Edouard Naville, Wilcken, Jouquet, Rubensohn, and members of the Società Italiana.

The place where the richest papyrus mines were discovered by Grenfell and Hunt in 1897 is the Egyptian Fayum. "The Fayum is a sunken oasis in the Libyan desert west of the Nile, beginning about forty miles S. S. W. of Cairo and extending southward some thirty miles." [7] The greater part of the district was once occupied by the vast Egyptian reservoir, Lake Moeris. Most of the papyri have been discovered in the rubbish heaps (*afsch*) of three ancient towns. Two of the towns are situated on what was once the bank of Lake Moeris, Socnopaei Nesus, to the northwest, and Crocodilopolis (Arsinoë), the capital city, farther south. The third town, Oxyrhynchus, lies somewhat to the south of the oasis, but is considered as a Fayum town. Situated about ten miles from the Nile, it carried on important traffic with neighboring towns on the river and with the towns of the oasis. It is in the rubbish heaps of Oxyrhynchus that the greatest number of Christian papyri from the first centuries have been found. The question here presents itself why so many papyri have been preserved in the Fayum district rather than elsewhere in Egypt. The answer is the desert. During the last three centuries B. C. and the first three A. D. the Fayum was a very prosperous district. But in the fourth century A. D. the desert began to encroach upon the sunken oasis; and, as the desert sands moved in to take possession of the land, the inhabitants of the Fayum moved away. The dry climate of Egypt and the all-enveloping sand of the desert have preserved fresh and whole for centuries the records unintentionally left behind by the ancient inhabitants of the Fayum.

As mentioned previously, it is necessary to distinguish between literary and non-literary papyri. In considering the contents of the papyri, the more important ones will be taken up in the present paper, regardless of when, by whom, or where they were discovered. The literary papyri will be considered first, as being really the less important.

[7] Ibidem, p. 65.

The most important single papyrus that has been discovered is Aristotle's *Constitution of Athens*, which was found in 1890 after having been lost for twelve hundred years. Sir Frederick G. Kenyon characterizes the finding of this work as "the most striking event in the history of classical literature for perhaps three centuries". Quotations from the great work existed in different ancient writers, but classical scholars had practically given up hope of ever finding the complete text, when it came to light in 1890. The text is on four papyrus rolls nearly a foot in width and nineteen feet in length. On the reverse side of the papyrus appear the records and daily accounts of the manager of a small Egyptian farm, A. D. 78, 79. It is worthy of note that this document gives a view of Greek history, especially the legislation of Dràco and Solon, quite different from that which had prevailed among modern historians prior to the discovery.

Another important literary discovery are the poems of Herodas, a poet unknown to fame until papyrus copies of his poems were dug up a few years ago. Still other important literary papyri are the long-lost oration of Hypereides against Athenogones; the Odes of Bacchylides, a contemporary of Pindar; The Persae, a poem by Timotheus of Miletus (446 B. C.); large fragments of the Phaedo and Laches of Plato; the lost Antiope of Euripides; a Greek history by Cratippus "worthy to be compared to that of Herodotus"; four comedies of Menander; the Idyls of Theocritus, the originator of the idyl; a new ode of Pindar; two poems by Sappho; and many copies of less important classical works, together with new readings of Homer, Herodotus, Xenophon, Sophocles, etc.[8] As an example of some of the classical Greek poetry that has been preserved on papyrus, a part of a recently discovered love-song by Sappho, the great woman poet of Greece, is quoted:[9]

> Unto some a troop of triumphant horsemen,
> Or a radiant fleet, or a marching legion,
> Is the fairest sight—but to me the fairest
> Is my beloved.

[8] Ibidem, passim.
[9] Ibidem, p. 21.

Every lover must understand my wisdom,
For when Helen looked on the whole world's beauty
What she chose as best was a man, her loved one,
Who shamed Troy's honor.

Then her little child was to her as nothing,
Not her mother's tears nor her father's pleading
Moved her. At Love's word, meekly she surrendered
Unto this stranger.[10]

Of non-literary papyri there is no end. They prove conclusively that the Egyptian priests had the itch for writing as acutely as some modern scholars, and, what is more surprising, that the common people who lived in Egypt 2,000 years ago wrote to their friends and relatives as freely and as frequently as the people of the present day, in spite of the high cost of papyrus (twenty-five cents a sheet). Referring to volume one of the Oxford edition of Greek papyri, Dr. Cobern says: "An official document (A. D. 173) is 'from a public physician' named Dionysus, who hands in his coroner's report that Heraclides came to his death by hanging. There are orders for arrests, denials of money claims, complaints of robbers made to the police court, property returns, emancipation papers, official tax lists, meat bills, nurses' receipts, invitations to dinner, and everything else connected with the life of the ordinary citizen of that town in the first, second, third, and fourth centuries of our era. The invitation to dinner has not been much improved by modern society." It reads:

Chaeremon requests your company at dinner
At the table of the Lord Serapis in the Serapeum
To-morrow, the fifteenth, at nine o'clock.[11]

All of these human documents coming down to us through the centuries are interesting and some are very amusing. They illustrate the old truth that human nature is always the same. Here is what a man wrote to his brother in the year 22 A. D.:

I am not so much as anointing myself until I hear from you. . . . Let me hear about our bald-headed friend, how his hair is growing again on the top. Be sure not to forget.[12]

[10] Translation by Joyce Kilmer.
[11] *The New Archæological Discoveries*, p. 22.
[12] Ibidem, p. 29.

Schoolboys' note-books, always interesting documents, have been found. In one copy-book the first line of Demosthenes's oration *On the Crown* is written over and over again. On another class-paper a facetious youngster makes the following addendum to the day's assignment: "Good luck to the writer and to the reader." [13]

Here is a letter (third century A. D.) from Aurelius, Jr. to Aurelius, Sr.:

My sweetest father, many greetings: I perform the act of veneration for you every day before the gods of this place. Do not be anxious, father, about my studies. I am industrious and take relaxation. All will be well with me.[14]

Deissmann quotes a papyrus referring to an enrolment somewhat similar to that which took the Blessed Virgin and St. Joseph to Bethlehem just before the birth of our Lord:

Caius Vibius Maximus, Prefect of Egypt, saith: The enrolment by household being at hand, it is necessary to notify all who for any cause soever are outside their homes to return to their domestic hearths, that they may also accomplish the customary dispensation of enrolment and continue steadfastly in the husbandry that belongeth to them.[15]

Of considerable interest are the two small collections of alleged "Sayings of Jesus" discovered by Grenfell and Hunt at Oxyrhynchus, the first in 1896 and the second in 1903. Both collections have been translated and edited by the discoverers of the first collection, ΛΟΓΙΑ ΙΗΣΟΥ, in 1897 and the second, "New Sayings of Jesus" in 1903. Grenfell and Hunt think that these "Sayings" are probably not later than the year 300. The first "Saying" of the second collection runs thus:

Jesus saith, Let not him who seeks . . . cease until he finds, and when he finds he shall be astonished; astonished he shall reach the kingdom, and having reached the kingdom, he shall rest.

An important Christian papyrus found at Oxyrhynchus is a calendar of the meetings to be held in the churches of the town

[13] Ibidem, p. 51.

[14] Ibidem, p. 673.

[15] *Light from the Ancient East*, pp. 268, 269.

on Sundays and festivals during a period of five months. The first of these meetings was to be held 21 October, 535.[16] In this connexion it should be remarked that, while Oxyrhynchus had lost its material prosperity in the fourth century A. D., it became in the fifth and sixth centuries an important stronghold of Christianity.

After treating of the contents of a few of the non-literary papyri, which are so interesting that a writer feels tempted to keep on quoting them indefinitely, the question arises, What new light do these documents shed on the centuries from which they come? The contents of the non-literary papyri furnish new and valuable information concerning the economic, political, social, and religious conditions prevailing in Egypt after the time of Alexander and during the first few Christian centuries. It is not, however, the contents so much as the language of the non-literary papyri that is important, by reason of the light it sheds on the Greek of the New Testament.

For centuries it had been noticed that the Greek of the New Testament was in a class by itself. It was obviously different from the classical Attic Greek of the fifth century B. C. It was different, again, from the language of the neo-Atticists and stylists like Plutarch and Arrian who lived in the first and second centuries A. D. and imitated the Greek of the classical period. Finally, it was unlike the language of such Jewish writers of the first century A. D. as Josephus Flavius and Philo. There were two traditional schools of interpretation of the language of the New Testament, the Purists and the Hebraists.[17] The Purists maintained that revelation could be made only in the "best" Greek. Hence the language of the New Testament must be Attic. But the fact remained that many peculiarities of the New Testament language were irreconcilable with the Attic idiom. The Hebraist, on the other hand, staunchly supported the theory that all peculiarities of New Testament Greek were due to Semitic influence. The term "Hebraism" was invoked to explain away a multitude of difficulties. In 1895 the language of the New Testament began to be properly accounted for in the light of the information afforded by the Egyptian papyri.

[16] *The New Archæological Discoveries*, p. 61.

[17] J. H. Moulton, *Grammar of N. T. Greek*, vol. 1, p. 3.

In 1895 a young and practically unknown German scholar, by the name of Adolph Deissmann, published a work entitled *Bibelstudien*. In 1897 he published his *Neue Bibelstudien*. Grieve's English translation of these lexical researches by Deissmann appeared as *Bible Studies* in 1901. In these two works, Deissmann announced his discovery that the language of the papyri corresponds substantially to the language of the New Testament. The New Testament, as might have been expected, was written in the vernacular of the time, the *Koine*, common, or Hellenistic Greek. Dr. Edouard Naville defines the *Koine* as "that popular form of the Greek language which after the conquest of Alexander had spread over the whole of Western Asia, and particularly in Egypt, where, owing to the fact of the kings being Greeks, it had become the idiom of the great part of the population, the language of trade and of transactions in everyday life".[18]

Deissmann's discovery has marked an epoch. At the present day all authorities on the language of the New Testament are agreed as to the importance of the *Koine* in the study of New Testament Greek. As Deissmann wrote in 1910,[19] "probably all the workers concerned, both on the continent and in the English-speaking countries are by this time agreed that the starting-point for the philological investigations must be the language of the non-literary papyri, ostraca, and inscriptions". The result of Deissmann's discovery is that the Greek of the New Testament has been found not to occupy an isolated position, not "to lie in a backwater," but to be in "the full stream of progress" from the language of Plato and Demosthenes to modern Greek.[20] The proof of the identity of New Testament as *Koine* or "common" Greek is partly lexical and partly grammatical; although, by reason of the increasing simplicity of late Greek, it is, of course, principally lexical. Some idea of what is being done in the study of New Testament Greek by means of the papyri can be gathered from the fact that, since the time of Deissmann's *Bible Studies*, some six or seven new lexicons and about ten New Testament grammars have appeared. Of these works, the most exhaus-

[18] Cobern, loco cit., pp. xvii-xviii.

[19] *Light from the Ancient East*, p. 55.

[20] Moulton, loco cit., p. 2.

tive and important are *The Vocabulary of the New Testament,* "Illustrated from the Papyri and Other Non-Literary Sources" (Parts I and II, Alpha to Delta, 1914, ff.) by Moulton and Milligan, and *A Grammar of the Greek New Testament* "in the Light of Historical Research" (2d ed. 1915) by A. T. Robertson.

If the importance of the *Koine* Greek in the study of New Testament language is now admitted on all hands, the question of the degree of Semitic coloring in the New Testament is still under debate. Obviously, it is beyond the scope of this paper to enter into a discussion of this question. It is sufficient here to remark that Deissmann and Moulton are inclined to limit Hebrew and Aramaic expressions almost entirely to "translation Greek", while Robertson, Milligan, and Swete are more ready to admit Semitisms. Robertson's opinion seems to be "that the Semiticisms of the Greek Bible do not place the New Testament outside of the scope of Greek philology, but are merely its birth-marks".[21]

Besides the classes of literary and non-literary papyri, there is an increasing number of papyrus fragments from early Greek bibles. These fragments are not important on account of their number or on account of any notable new readings of the Greek text, but they are important for other reasons. Some of the newly-discovered papyrus fragments of the New Testament are one hundred years older than the great uncial codices of the fourth century. For example, Grenfell and Hunt in volume eleven of *Oxyrhynchus Papyri* (1915), number 1356, publish a fragment containing Romans, 8: 12-27, 33-39; 9: 1-3, 5-9. This leaf from a third-century papyrus book is thought to be the "oldest of all Bible texts". Another third-century papyrus leaf contains some sixteen verses of the first chapter of St. Matthew, giving the genealogy and birth of Christ. The several hundred verses from New Testament books which have been found on scraps of papyrus, instead of discrediting in any way the great fourth-century codices, confirm and support their authenticity. There is no telling what surprises may not await us in the great number of papyri which are as yet unexamined and unpublished.

[21] A. T. Robertson, *A Grammar of the Greek New Testament*, p. 93.

The Egyptian papyri are precious on account of the Greek literary works they have preserved; they are valuable for the information they afford concerning life in Egypt during the last three centuries B. C. and the first few Christian centuries; but they are especially important by reason of the wonderful light they shed on the language of the New Testament. And the last chapter in the story of the papyri has not yet been written.

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THE IDEA OF A CLERICAL SEMINARY.

I. HISTORICAL SKETCH.

THE Pian-Benedictine Code of Canon Law, which became obligatory in 1918, has a chapter (Titulus XXI) which lays down definite regulations for the establishment, government, and support of clerical seminaries.

In twenty canons (1352-1371) is comprised the substance of the various measures for the training of clerics that had been originally proposed at the Council of Trent. St. Charles Borromeo was the first to test their practical worth in the establishment of the Milan diocesan seminary. Subsequently they were enlarged and commented upon in the *Institutiones ad Universum Seminarii Regimen Pertinentes*, which became in the next three centuries the norm and model for the seminaries thereafter established in nearly every diocese.

The bishops who had met to legislate at Trent were agreed that the success of the reforms inaugurated by the Council depended almost wholly upon the organization and manning of these training schools for the future clerical body. The seminary was to furnish the soil, carefully chosen and well watered, in which the pastoral tree was to find the nourishment for its roots. It was to be cared for by husbandmen who would cultivate the ground in which the seed was planted, shelter the young growth from storms and noxious influences, and see that the light and warmth of the heavenly sun, tempered by seasonable dews and rains, would reach it, so that it might unfold its inherent wealth of beneficence and bring forth fruit that would remain and sustain eternal life.

Soon the revival of faith and popular virtue, as the result of saintly pastors, made it apparent that those bishops had organized wisely who had devoted their best care to the upbuilding and management of the seminary. Cardinals Reginald Pole, Stanislaus Hosius, Guise of Lorrain and the Barberigos had soon followed the example of St. Charles. Those bishops who were impeded by political and missionary conditions from building their own training schools found prompt assistance from Rome through the foundation of Pontifical seminaries. These covered the needs of clerical education for both the Western and the Eastern Church. Gregory XIII himself opened six seminaries for the different Oriental nationalities in the Holy City. Soon we find Pontifical seminaries in other cities such as Paris, Seville, Valladolid, Lisbon, where students from England, Ireland, and Scotland were offered a welcome home in which to prepare for the exercise of the sacred ministry in their own country. Royal munificence in Spain, the Netherlands, France, and Germany seconded the efforts of holy and zealous bishops in the erection of permanently endowed clerical training schools. Refugees like Cardinal Allen found means to plant shoots of the sacred tree in Douay and Reims; others were set in Salamanca, Madrid, or under the monastic care of religious who had brought the faith of St. Patrick to the Continent of Europe, and later carried it to the Colonies. If at times and in places the rules of the Trindentine Seminary were modified or suspended under the violence of concordats and civil legislation, it was only because these schools had proved themselves so fruitful in beneficent results for the Church as to alarm the secular authorities, jealous of absolute jurisdiction.

In the United States, as in the English Colonies, the first bishops were forced to adopt primitive and modest measures for the organization of local seminaries. For a long time the main body of the clergy had to be recruited from Ireland and the Continent of Europe. Soon, however, English-speaking students were being sent to the seminaries of Italy, France, Belgium, Germany, whence they returned to become organizers and professors in the newly established seminaries of their native country. Others were adopted and made their courses in missionary colleges abroad, such as All Hallows and Mount

Melleray in Ireland, Louvain in Belgium, and Innsbruck in the Tyrol. When our Bishops eventually got a foothold, a hundred diocesan seminaries sprang up throughout the United States. To-day the more important dioceses have their own clerical training schools, and in point of material equipment the leading seminaries in America leave European institutions of a similar nature far behind, inasmuch as they supply every convenience by which to secure physical health, furnish facilities for study, and provide the devotional service which promotes piety in the young candidates for the priesthood.

The management of these seminaries is for the most part in the hands of the secular clergy. This is true of all English-speaking countries. England and Scotland train their seminarists almost exclusively under the care of the diocesan clergy. Ware, Wonersh, Oscott, Ushaw, Leeds, Liverpool, Aberdeen, Glasgow, even Mill Hill which sends its priests abroad, are under the direction of the secular clergy. The same is true of the Canadian seminaries at Quebec and the Montreal Preparatory Seminary. The Bishops of Australasia send their students to Manly and Springwood, which are managed by secular priests. Ireland has among its now numerous diocesan seminaries only two, that at Drumcondra in care of the Vincentian Fathers, and that at Mount Melleray under the Cistercians, which are not directed by the secular clergy. The Sulpician Fathers may be said to have laid the foundation for seminary organization in the United States, and there are several institutions under the direction of the Benedictines, Vincentians, Franciscans, and the Oblates of Mary. By far the greater number of diocesan and regional seminaries for clerical students are, however, managed by the bishops, who select the directors and teaching staff from the diocesan clergy. Such are the seminaries of Boston, Chicago, Cincinnati, Milwaukee, New York, Philadelphia, St. Paul, and most of the suffragan dioceses. Mt. Saint Mary's College at Baltimore, and St. Bernard's Seminary at Rochester, admit students from different dioceses throughout the United States, as is the case with some of the seminaries conducted by religious in America.

II. The Work to be done in the Modern Seminary.

The purpose of a clerical seminary is to serve as a training school in which students are fitted for the exercise of the priestly ministry.

The functions of a priest are those of leadership toward the conquest of a spiritual reign, by material means. Not every man has the gifts demanded for leadership. They are clear vision, courage, readiness, and power of adaptation.

A first requisite ordinarily in the establishment of a seminary is the selection of proper material. No housing, no teaching, no discipline will make up for the want of stuff, mettle, disposition. Damascene blades can be made only of steel. Neither lead nor gold will serve the purpose of a sword. Not every good means serves every good end. As God selects, so must we select. The blessed Curé of Ars believed that he could nourish his frail body by eating grass. It was cheaper than the food his housekeeper provided. If cows could do it and give milk, butter, cheese, and good beef from the green blades, why not he? He chewed it and got the colic. That cured his delusion, built up on good logic as he thought.

The apostolic priesthood is a delicate plant, though strong in its preservative and curative virtue. It is rare as well. Naturalists tell us that out of twenty thousand seeds produced in the fall season from a single flower capsule there is just about an average of one, even though sown in proper soil, that lives to maturity.

Cleverness, willingness, pliability are no indications of a call to the priesthood; not any more than the ability to say Mass, read the breviary, solve cases of conscience, or administer the sacraments is the realization of a priestly life. The power therefore of discernment and selection is one of the first functions that those who have charge of the clerical seminary are to exercise. In this they need to be aided by the pastoral clergy, by the teachers in the primary school, by the parents and guardians of the young aspirants. The parish priest may sum up in his own observations all these demands; and it is herein that the bishop finds it an advantage to be able to command the services of the secular clergy.

With the best of facilities and the most scrupulous care the determination of a true vocation to the priesthood is at times

difficult. It is for this reason that the canons of the Church provide for a period of testing during which the candidate is tried. And this constitutes the second stage of the seminary's work. Before any attempt at positive training is made, the student is to be left free to act out his natural impulses, to show his habits of action, the bent of his endeavors, the quality of his heart and mind. Faults and defects have nothing to do with the essential requisite of a vocation to the priestly life. But false standards of right and wrong; unwillingness to accept correction, except through fear; lack of generosity, and constitutional indolence—these are evidence of the wrong material in a candidate for the priesthood. It may seem that they can be compensated for by admirable gifts in other directions which would make a thoroughly successful man in the ways of the world. Not so. In the priesthood no amount of talent, amiability, genius, or strength of character will supply the essential apostolic qualities of readiness, docility, altruism.

The rose tree or boxwood that makes a fine musical instrument, will not serve for a good golf club or a canoe, although the oak which furnishes material for the latter may be knotted and gnarled before it is fashioned to its proper use. To draw out the inborn strength or weakness of the young student is the first step in his preliminary education. It must lead him to the recognition of whether he is fit for the apostolate or not. With this realization under prudent guidance he will think it no disgrace, but a gain, to be dismissed from the preparatory seminary where he would but misuse his faculties and lose precious time. The body of priests who preside over this stage of the applicant's life need to be men of keen discernment, of wise toleration, of the power to attract and to lead; and so actuated by supernatural motives that no human respect may be able to draw their heart strings in the wrong direction.

Then follows the period of positive training, of education in the wider and higher sense of the word. When the plant has been selected, the ground prepared, the cultivation is to begin. Here are the two spheres in which henceforth the interaction between teacher and pupil must be carried on with wise selection of means, with careful handling of the material. Definite

and continuous application of the principles and laws of clerical education, approved by time-honored traditions, yet with due recognition of the helps afforded by the present, will secure an influential priesthood. The gardener digs his ground, selects his seedling, and places it in the soil at the right time and with thoughtful attention to the signs of the heavens, the weather or temperature. But the chief work, and the most difficult is called for when the new life of the plant shows its first activity and the process of development starts. The husbandman's care is to keep it from the rigors of frost, from the too great heat of the noon day, from noxious insects, from the marauders of the ground below and the air above.

If for a time the young plants are kept in a hothouse, it is only that a proper selection may be made, that their tendencies may be observed, that they may go through a certain process of gradual acclimatization, that they may be sprayed and cleansed of adherent parasites. That is the function of the preparatory seminary.

Then comes the transplanting. The life in the superior seminary is a process of training of selected and approved material. Some plants may still be doomed to die under the insistence of a discipline that means correction, bending, pruning, inoculation. But that should be the exception, as it is in a nursery of young trees which have been transplanted from the sheltered plot for seedling or layered shoots. The higher seminary is not a place for merely observing, for accommodation to humors by rule. It is a school where the heart, mind, body of the student, are to be the continuous subjects for training, so as to beget habits of priestly living.

This training aims at begetting convictions in the young student through reflection and meditation. The central object of this work of meditation is the Life of Christ, both in its general aspect as inculcating the principles of the Gospel by which the Christian must live, and in its special application to the individual so as to form in him the apostolic character.

III. The Model Seminary.

Christ laid the foundation of the first seminary on which was reared the edifice of the Church whose avenues lead to heaven. In laying that foundation for future imitation, the

great High Priest, who came on earth not only to offer Himself in sacrifice for our redemption, but to teach us to reap the fruits of that redemption, began by a selection of candidates. The qualities that seem to have distinguished the first members of Christ's apostolic college were not any special gifts of intellect or social fitness, but a simple readiness to follow One who pointed the way to justice, to the future kingdom, to the things of the spirit. They had been disposed to labor on the high sea, at night, helping each other, mending nets. They were willing, at the sight of virtue and goodness in One who said, "Come and see," to leave all else, to separate themselves as true *clerici* (chosen by lot for service), in order to join the company of Jesus, and to adopt the profession of Him who appeared to have no particular home; who might not even find a place where to rest after preaching to the people who loved to hear His voice.

Among the candidates He had gathered from the first was Judas. Whether the latter had offered himself, like Philip; or whether he had been called, we know not. But we know that he remained in the seminary up to the very time for ordination. The simple fact that Christ tolerated him; that the Apostles never protested against him, or expressed any suspicion of his unworthiness, constitutes one of the elements that must go into the training of the seminarist for the apostolic work. It shows that Christ would not ordain a student who had belonged to the clerical family of the seminary, because his motives were mixed and tended toward temporal gain or aggrandizement. Incidentally it indicates a singular and beautiful spirit of simplicity and tolerance, and an entire freedom from the habit of judging or criticizing. Christ's presence prevented the suspicions which men of the world might readily have harbored against Judas. Even at the last, when He Himself gave the indication of the approaching betrayal, it develops that the Apostles do not think of Judas's unworthiness so much as they think of their own. It is one evidence of the self-effacement in which Christ had sought to train them for three years, and of which now He gives a striking example, with a final exhortation at the washing of the feet.

For the rest, our Lord's teaching and training consisted in instructing them by word and example in—

(a) the work of the Beatitudes;
(b) method of praying;
(c) sustained doctrine of the *Via Crucis* during three years; definitely formulated on the last journey from Jericho to Jerusalem during Holy Week;
(d) correction of faults that were likely to hinder their apostolate.

Three of them, Peter, James, and John, received special training, and apart, in the prayer of contemplation on Mount Tabor; and in the higher practice of self-denial, to which they were finally consecrated by a special election in the Garden of Gethsemane on Holy Thursday.

All these gifts were confirmed at Pentecost, after one of the fatal temptations had been definitely removed by the suspension of Judas, who in the absence of the Master might have corrupted the simplicity of the others.

Such was in the main the discipline and teaching of the first seminary. Its training was quite distinct from that of the seventy-two disciples; although the latter, as members of the preparatory school or seminary were to furnish later on candidates, to assume with the other apostles leadership for the conquest of the kingdom of heaven.

The constant and intimate companionship of our Lord with His Apostles suggests the necessity of continuous example on the part of the superiors charged with the training of the candidates for the priesthood.

Consistency of conduct or example in the directors of the seminary is, however, only a force of attraction—"exempla trahunt". That power needs the steadying element of the rule and discipline itself whereby is developed a sensitive consciousness of duty and responsibility, which in its turn preserves the student from following merely what he admires under the influence of enthusiasm or sentiment or personal attachment. The conviction that certain things constitute a permanent duty in life must be made part of the student's experience. It must engender a steadfast and continuous habit which springs from constantly following a definite line of conduct, proof against those spells of intermittence which come when the example and the personal influence of superiors cease to act upon

the student. "Via vitae custodienti disciplinam"[1] and "Noli subtrahere a puero disciplinam"[2] are permanent laws of pedagogy.

Now the discipline that strengthens the youth against the weakness which comes with loneliness and with popularity alike in the priesthood, is threefold. It concerns the mind and consists in study. It concerns the heart and consists in the cultivation of piety by the exercise of devotion. It concerns outward deportment and the body, and consists in the self-control which comes with the discipline of silence, order, punctuality, service.

Recreation is as essential for the maintenance of this discipline of mind, heart, and body, as are study, piety, and the habit of work. But it must not be weakened by interfering with any of them. It must help, not hinder, the development of learning, virtue, and practical attention to duty. The notion that the modern seminarist, like the youth of our day generally, needs more recreation than did our elders, may be correct. If it be, let the youth have it. But recreation taken when the rule commands silence; or distraction sanctioned when the rule calls for study; or ignoring the signal that tests a youth's sense of punctuality, is not recreation. It is corruption, because it engenders a disease of the mind and heart, and frequently of the bodily organism as well, which is sure to destroy efficiency. Far from begetting a spirit of broadminded freedom it begets a superficial sense of obligation and responsibility. The effect of such training is slavishness to authority in power, and of loud-mouthed discontent in its absence. It begets shirkers of duty and the parasites in the ecclesiastical body that cause the Church to blush for the scandals committed in her name.

To sum up. The function of the seminary is to form leaders in the army of God, by a training thorough and long enough to produce habits of piety, study, and right ruling in the pastoral office.

Toward the accomplishment of this purpose is directed the legislation of the recent Canon Law which comprises three

[1] Prov. 10: 17.
[2] Prov. 23: 13.

channels of subordinated control; namely, the S. Congregation *De Seminariis et Universitatibus Studiorum*; the Ordinary of the diocese; the Rector and Faculty of administration and teaching. A permanent system of studies and discipline serves for the general direction, with due recognition of adaptation to temporary and local circumstances.

[TO BE CONTINUED.]

FUNDAMENTAL CAUSE OF DEFECTIVE PREACHING.

THERE is much truth in the old saying, "Poeta nascitur: orator fit." It is impossible, as a rule, to make a poet of one who was not born with the poetic spirit and genius: orators, or good speakers, can be made. Any man who can talk can learn to speak well, provided he have brains enough to understand the subjects which he is to discuss, and to learn the language which he is to use. "In boyhood", writes Cardinal Manning, "we ought to learn our mother tongue—no hard task, if those who teach us know it themselves. We ought also to learn how to use our reason. . . . As a law of our mind we may lay it down what whatever is really known can be surely said. *Verbaque praevisam rem non invita sequentur.*" [1] From these statements, which cannot be controverted, it follows that, to provide the Church in our country or in any other country with competent preachers of the word of God, two things, and two things only, are necessary. Teach candidates for the priesthood to know and appreciate "the ministry of the word", and teach them to use the language in which they are to preach. No reference is made to the production of "orators". Often we hear the remark: He is a good speaker, but he is not an orator. Cardinal Manning sets a low value on those who are merely pulpit orators. "The Bishops of the early Church", he writes, "were preachers, messengers, evangelists: they were not pulpit orators. . . . Pulpit oratory came in with the revival of paganism, impiously called the *Renascimento*. Men's heads were turned with literary vanity. The ambition to copy the Roman orators in style and diction and gesture destroyed the simplicity of Christian preachers and bred up a race of pompous rhetoricians, frigid, pretentious

[1] *Eternal Priesthood*, Ch. XIV, The Priest as Preacher.

and grandiloquent." Allowing for the prejudices of one who was a great Englishman as well as a great churchman; considering that the English, as a rule, are very dignified and tame in speaking, differing almost radically from the vigorous oratory of a whole-souled and perfectly natural Irishman or American, it must be admitted, against the popular and prevailing opinion, that the Cardinal expressed a very important and pertinent truth. The Church needs good, earnest, zealous preachers of the word of God; she does not need pulpit orators in the sense in which that expression is generally accepted.

"Broadly speaking," writes the Rev. Joseph V. O'Connor, in his excellent booklet, *Hints on Preaching*, "he is an orator who carries his point, the interesting or the convincing of his hearers. He may shriek or splutter his thoughts; but if he succeeds in persuading his hearers, he has attained the end of preaching." That mischievous thing known as general opinion says that a pulpit orator must use well-rounded sentences, pronounced in a grand, mellifluous, rolling voice, the same being accompanied by gesticular movements, principally curved, often studied and prearranged. No harm done if these movements and the tone of voice savor somewhat of the profane stage; in fact some think them all the more commendable if the speaker become intensely dramatic. Serious-minded men consider these studied performances pathetic, dramatic only in the worst sense of that word, i. e. foolishly theatrical. Let all this pass, for we are not engaged in a controversy about words. Hold, against Father O'Connor and common sense, that a good speaker is not an orator unless he have all the paraphernalia required by general opinion. The practical question to be discussed resolves itself into this: What should be done to prepare priests to preach the word of God *decenter et competenter*. It is taken for granted that they should be prepared, and the method of preparation has been discussed quite recently in the pages of the REVIEW. One asks: "What's the matter with diocesan retreats?" Another declares that nothing is wrong with the retreat masters. A third tells what is done in this or that seminary in the training of candidates for the priesthood. In some communications there was a despairing lament over the lost art of expression; whilst others claimed that there is still a large number of good

speakers amongst the priests in the United States. The Catholics of our country, as a body of believers, are good. They attend Mass well, they receive the Sacraments regularly, many of them frequently: they are active and generous in all forms of Catholic endeavor: our soldiers and sailors gave much comfort to their chaplains, gave edification and—be it said with due modesty—" a good stiff lesson " to the fighting heroes of other countries. Judged by its fruits, Catholic preaching in the United States has not been altogether bad.

Perhaps the practical Catholicity of our people is to be attributed, in a large measure, to anterior causes—the self-abnegation and the devoted labors of our predecessors in the ministry here or abroad, especially in Ireland: the learning, earnestness, and silver-tongued eloquence of our pioneer priests and bishops, who really were great men. Nevertheless it must be true that the priests of our times have been effective in their preaching, since we can rejoice in being the leaders of practical, generous and devout Catholics whose lives and achievements will not suffer in comparison with the lives and achievements of their brethren in other parts of the world. We must not yield to pessimism: we must give credit for the good work that has been done, admit the defects which are to be remedied, and try to find the best answer to the question: What should be done to improve our preaching?

Pope Benedict XV, writing for the whole world, without special reference to America, says there are three causes of deviation from the right path in this matter. " For either the one chosen to preach is not the right person, or his office is not performed with the right intention, or in the right way." From the chapter on " The Priest as Preacher " in Cardinal Manning's golden book, *The Eternal Priesthood*, one might conclude that the pious Archbishop of Westminster would sum up all to be said on this subject in one short sentence: Prepare the man and the matter, and the manner will take care of itself. The Cardinal, of course, would require distinctness of utterance. He would have condemned, as vigorously as Benedict XV, the preachers who " seem to have only one aim, to please their hearers and curry favor with those whom St. Paul describes as having itching ears,[2] whence comes

[2] II Tim. 4.

that unrestrained and undignified gesture, such as may be seen on the stage or on the hustings; that effeminate lowering of the voice or those tragic outbursts; that diction peculiar to journalism; those frequent allusions to profane and non-Catholic literature, but not to the Sacred Scriptures or the Holy Fathers; finally, that volubility of speech often affected by them, wherewith they strike the ears and gain their hearers' admiration, but give them no lesson to carry home." [3] We must always have in mind the truth which Pope Benedict chose to express in the words of St. Peter Damian: "For the preacher two things are especially necessary: namely, that his words should be rich in ghostly wisdom, and that his life should be conspicuous for the lustre of his piety. But if a priest is unequal to being both holy in life and rich in learning, holiness of life, without question, is to be preferred to mere learning. For the example of a holy life is more powerful than eloquence and a studied delivery." [4] From these documents and from the regulations on Preaching the Word of God, issued by the Sacred Consistorial Congregation, 28 June, 1917, it is easy to conclude that in preparing priests for the ministry of the word attention must be given to three things, *the man, the matter* and *the manner* of preaching. Mr. Basselin, of Crogan, New York, thought that there was a crying need for more attention to the manner of preaching in our country, and he left a fortune to establish a college for the training in elocution of candidates for the priesthood. In this noble and generous act Mr. Basselin acted entirely in conformity with the mind of the Church. The Council of Trent admonishes Bishops to select for preaching the word of God those who are "fit", that is, "who can exercise the ministry of preaching with profit to souls". Benedict XV adds: "If you would have us define more accurately the qualifications of those who are really to be considered fit, we answer: those in whom you find the signs of a divine vocation. Whatever is required for admission to the priesthood, is likewise needed if one is to be considered eligible and fit for the office of preaching. . . . If a priest has the required knowledge and

[3] Letter on Preaching, in *The Catholic Mind*, p. 401.
[4] *Loc. cit.*

virtue, *together with those natural qualifications necessary, without which he would be tempting God*,[5] he may be considered as having a true vocation for the office of preaching. . . . It is the duty of the bishop long and thoroughly to examine those who are to be entrusted by him with the function of preaching, that he may find out the nature and extent of their learning." [6] The Sacred Consistorial Congregation prescribes that those who are to be approved for preaching should be instructed and examined, not only in regard to knowledge ("quoad scientiam"), but also in regard to the power of expression and the manner of preaching ("quoad actionem").[7]

Concerning the manner of preaching in our country it may not be amiss to offer a few fundamental suggestions. Fundamental, or radical, they are called because the best way to cure an evil is to get at its roots, to go to the bottom of the trouble. The greatest obstacle encountered in our seminaries, secular or religious, by those who try to train candidates for the priesthood in elocution, is undoubtedly the defective manner of reading and speaking which is painfully noticeable in the young men received into the seminary from the schools and colleges. Defective is a very mild term to use in this statement: the woeful absence of any evidences of training in enunciation, pronunciation, and emphasis, would justify stronger language. There may be some honorable exceptions, but the defects are so striking and so universal that they justify a general indictment of the schools and colleges, Catholic and non-Catholic. If they have been trying to do what could and should be done in this line of education, they have not been successful, and a "bill of particulars", compiled from experience, is at hand to justify this assertion. Those who have not given special attention to this matter can form no adequate conception of the difficulties to be overcome by teachers of elocution in our seminaries. They meet with almost every imaginable defect in enunciation and mistake in pronunciation; and when young men reach the seminaries their defects and mistakes have become deeply-rooted habits, which it will take years and years to eradicate. These defects are

[5] Italics ours.

[6] *L. c.*

[7] II, iv: V, 36, 40.

not all found in every student: they are found, however, in all the classes, and in students who left their colleges "with good marks": the defects are general, the criticism is general.

In a letter sent out toward the end of August, 1917, from the Adjutant General's Office of the War Department, Washington, we find the following pertinent and suggestive remarks.

> Because it might be interesting and helpful to schools and colleges in the present emergency your attention is invited to the following observations of a candidate at one of the Reserve Officers' Training Camps as to the probable cause of the considerable number of rejections of candidates for reserve officerships at the training camps. Perhaps the most glaring fault noted in aspirants to the Officers' Reserve Corps and one that might be corrected by proper attention in our high schools, preparatory schools and colleges, might be characterized by the general word Slouchiness. I refer to what might be termed a mental and physical indifference. . . . A great number of men have failed at camp because of inability to articulate clearly. A man who cannot impart his ideas to his command in clear, distinct language, and with sufficient volume to be heard reasonably far, is not qualified to give commands upon which human life will depend. Many men disqualified by this handicap might have become officers under their country's flag had they been properly trained in school and college. It is to be hoped, therefore, that more emphasis will be placed upon the basic principles of elocution in the training of our youth. Even without prescribed training in elocution a great improvement could be wrought by the instructors in our schools and colleges, regardless of the subject, insisting that all answers be given in a loud, clear, well-rounded voice; which, of course, necessitates the opening of the mouth and free movement of the lips. *It is remarkable how many men suffer from this handicap, and how almost impossible it is to correct this after the formative years of life.*[8]

Why do we find such lamentable conditions in our schools and colleges? Teachers in the grammar schools say they cannot cure the children of bad habits formed at home or on the streets. The high school teachers say they cannot correct the defects which come from the grammar grades. The colleges, no doubt, would say they cannot work miracles in two or four years. The seminaries and universities do not effect a general miraculous transformation. Hence for Catholics the query: "Why is it that many of our priests are poor preachers?"

[8] Italics ours.

The answer is very simple. The evils complained of spring radically from the lack of patient and systematic attention to reading and speaking, to enunciation and pronunciation in our schools and colleges. There has been so much multiplication, systematization, and coördination of studies that there is no room and no time for lessons in the dictionary and practice in reading as they were given in the good old days of the unpretentious parish or district schools. Graduates from those schools, although they were not called graduates, had something to say, and they could say it in a natural, forceful manner. Nearly all could read well in public and could "make a good speech". Many of them were rated as orators, and they were in fact effective speakers until they had the misfortune to fall into the hands of some super-systematized and hypercritical professor of elocution, who often frightened out of them all the ability they had and substituted nothing of permanent helpfulness and value. Nowadays we hear that there is no practice in reading after the fourth, fifth, or sixth grade of school work. Judging from results one would conclude that very little use is made of the dictionary for spelling, definitions, or pronunciation; some graduates do not know how to use a dictionary. Debating societies are organized in the colleges, and they do some good, especially for the students who are laudably ambitious. But, with all the organization, super-organization, or whatever it is to be called, the ordinary graduate leaving college is not a good reader or a good speaker.

Young men from the East, West, North, and South retain the peculiarities of faulty diction prevalent in the section in which they spent their boyhood days, whilst all have, in varying degrees, the indistinctness of utterance, together with a nasal, slurring, and slovenly manner of speaking for which Americans are justly criticized in Europe. It does not help matters to say that the English, the Irish, and the Scotch have their own peculiarities of speech, condemned by all educated people. Let them attend to their own household: we are not concerned with their faults except in so far as we must guard against them. The important fact to be considered is that our students are allowed to grow up thinking themselves fairly well educated, whereas the vast majority cannot read in a creditable

manner a page of an ordinary English book. The mistakes made are principally in enunciation, pronunciation, and emphasis. The most saddening consideration of all is that these imperfectly educated young men, entirely unconscious of their defects, have not been trained either to help themselves or to profit readily by the help of others. Words of advice, direction, and correction, whether spoken in kindness or with severity, do not penetrate to the depths of souls, even the souls of those who really are anxious to learn. Much time must be given to patient, practical exercises before any noticeable change is wrought: the graduates are victims of a defective system of training: bad habits have become a second nature, and something extraordinary must occur before the desired results can be obtained.

These are facts, well known to all who have had experience in this line, attested by the criticisms that have been directed against the speakers of the present day. It is not contended that attention given to enunciation, pronunciation, and natural emphasis will be a cure-all for the evils lamented. Much might be written about the courses in rhetoric, literature, logic, Sacred Scripture, and other branches that are a necessary part of the curriculum in colleges and seminaries. *Oportet haec facere et illa non omittere.* What is to be gained by having men filled with knowledge if they cannot speak in such a way that they will be understood by all in the audience: if they cannot speak intelligently and intelligibly: if they cannot speak in a pleasing manner, not demanding great effort on the part of the listeners; if they cannot speak without distracting their hearers, evoking criticism and causing people to wonder why a priest was not prepared to speak with ability and a becoming dignity? Let it not be said that, if the priest be a good man, he will succeed in spite of defects in speaking. It is true that purity and holiness of life are more important than mere learning and perfect elocution: the truly good and holy priest will always do more good than the scholar and elocutionist whose life is not exemplary. But not all are strikingly holy, and the best priest in the world is not justified, by reason of his goodness, in neglecting opportunities to acquire "those natural qualifications necessary, without which", as Pope Benedict says, "he would be tempting God". The Pope's

instructions were not issued exclusively for those who cannot claim exceptional holiness. The priest preaches by word and by example: the exemplary priest is not dispensed from the obligation of preaching the word of God *decenter et competenter.* If he had no opportunity to learn the rules of correct and dignified speaking, holiness of life may compensate for the deficiency, but neither he nor the priest of ordinary piety can expect that the "dabitur vobis" will come to the rescue of those who neglect opportunities to prepare themselves for the duty of preaching.

Congregations in North America do not object to a foreign accent: for especial reasons they are pleased with "a touch of the brogue". They will overlook mistakes in grammar or pronunciation made by zealous foreigners. But who will say that they will tolerate glaring mistakes made by native priests, educated in our own schools and colleges? And there is a limit to their forgiveness in regard to priests born or educated in Europe. Who will attempt to analyze the thoughts and feelings of a congregation who heard a perfectly healthy and robust priest from the Emerald Isle, admitted into a diocese of this country, announcing very vigorously, with equal emphasis on all the words, that our Lord "heelt the tin leepers"! Perhaps they would say, "he is a good man". Perhaps they would wonder "what part of the old country he came from". Probably they would be deeply moved by his explanations of our Saviour's power and charity. The example here presented is not imagined; it is taken from life, and it raises the question: How did such a man get into the pulpit of a church in America? Poverty of a diocese, the man's goodness, and other extenuating circumstances may be alleged; there can be no excuse to-day for inflicting such a thing on any congregation in the world. 'Tis true the case is extraordinary and exceptional, for nothing much worse could be imagined. But, what is to be said about dozens of others, more culpable perhaps before God than that Irish priest, who continually distract congregations and excite criticisms by the manifestation of defects which should have been remedied in the grammar schools? Assuredly there is somewhere a grave responsibility; call it by that name and we avoid the question of culpability, which the writer does not wish to discuss.

Passing to something more agreeable and more constructive, we ask: What remedy can be applied to cure the evils which cannot be denied or hidden? The answer to this question might be very long, but there can be no doubt as to what should be done first. In schools and colleges more attention and more time should be given to reading and speaking, enunciation, pronunciation, and natural emphasis. If this be done, it ought to be possible, yes easy, for the seminaries and universities to provide for instruction and practice in elocution and oratory. In other words, let us begin at the foundation and build up. In the instructions issued last autumn by the War Department of Washington to colleges and universities having a Students' Army Training Corps, we find the following: "Instructors are urged to require that members of the S. A. T. C., when reciting in the class room, shall stand at attention and shall speak with clearness and decision. Instructors should require that enunciation be distinct and the pronunciation of words correct. The possession of these qualities of speech is regarded as of military importance." We must not forget the remark, quoted above, relating to the inability to articulate clearly, viz., "It is remarkable how many excellent men suffer from this handicap and how almost impossible it is to correct this after the formative years of life." If the fundamental training in correct speaking be given in the schools and colleges, whilst young men are in the formative years of life, the seminaries and universities will find it possible to complete the good work. Under present conditions we are practically expecting the impossible.

D. J. KENNEDY, O.P.

Brookland, D. C.

Analecta.

ACTA BENEDICTI PP. XV.

MOTU PROPRIO DE MISSIONIBUS CATHOLICIS TERRAE SANCTAE IUVANDIS.

BENEDICTUS PP. XV.

Nuper ex Venerabilis Fratris Patriarchae Hierosolymitani litteris cognovimus Palaestinenses Missiones ex direptione quam passae sunt, adeo debilitatas iacere, ut iam nequeant quaesitos diutinis laboribus retinere fructus, nedum proficere posse videantur. Ad haec aliud accedere idemque praecipuum incommodum deploramus: advenas acatholicos ea misera conditione rerum abuti ad suas inibi doctrinas disseminandas; idque, utpote opibus copiisque affluentes, efficere vel incolarum egestati subveniendo, vel, et maxime, scholas instituendo in iis quoque locis ubi nostri sua damna sarcire non possint.

Intelligitis, Venerabiles Fratres, quid in hac re ab hominibus catholicis animarum salus, quid ipsa Terrae Sanctae ratio postulet. Ut enim in Allocutione, quam hesterna die in Consistorio habuimus, dicebamus, omnino non ferendum est ibi tot animas, a catholica fide deficiendo, ruere in interitum, ubi Iesus Christus Dominus Noster vitam aeternam eis profuso sanguine acquisivit. Omnes igitur boni, quacumque ope possunt, his Missionibus auxilientur oportet ut elidendis acatholicorum conatis evadant pares. Nos certam summam huic rei desti-

navimus, amplius libenter daturi, nisi Apostolicae Sedis angustiis prohiberemur. Quod autem ad vos attinet, hortatione Nostra profecto non indigetis, ut earumdem Missionum causam agere apud vestros populos omni studio nitamini. Vobis vero instantibus plurimos confidimus esse responsuros, salva tamen stipe quae, secundum Decessoris Nostri fel. rec. Leonis XIII litteras *Salvatoris ac Domini*, pro Locis Sanctis est corroganda et ad Custodem Terrae Sanctae transmittenda.

Auspicem caelestium munerum benevolentiaeque Nostrae testem, vobis, Venerabiles Fratres, et Clero populoque vestro apostolicam benedictionem peramanter impertimus.

Datum Romae apud sanctum Petrum, die XI martii, anno MCMXIX, Pontificatus Nostri quinto.

BENEDICTUS PP. XV.

S. CONGREGATIO CONSISTORIALIS.

I.

DECRETUM DE CESSATIONE QUARUMDAM FACULTATUM QUAE SACERDOTIBUS DURANTE BELLO CONCESSAE SUNT.

Quum atrox bellum, quod plures annos Europam cruentabat, Dei miserentis gratia, finem tandem habuerit, oportet ut, cessante causa, facultates quoque extraordinariae circumscribantur quae sacerdotibus, militaribus copiis addictis, in suum ac militum bonum fuerunt tributae.

Ne autem, in re tam gravi, angustiis et ambiguitatibus pateat locus, SSmus D. N. Benedictus PP. XV censuit expedire ut pressius determinetur quaenam ex praedictis facultatibus cessasse dicendae sint.

Itaque, de mandato SSmi, declaratur natura sua finem habuisse facultates ut supra sacerdotibus factas, quae sequuntur:

(1) absolvendi in quibusdam casibus milites generali formula, seu communi absolutione sine praecedenti confessione;

(2) absolvendi ab omnibus censuris et casibus reservatis;

(3) Missam celebrandi in quocumque loco, etiam sub dio, remoto quidem irreverentiae periculo;

(4) bis in die, etiam una hora post meridiem, et in casibus extraordinariis vel non servato ieiunio, Sacrum peragendi;

(5) Missas votivas loco propriae a rubricis praescriptae legendi;

(6) asservandi SSmum Sacramentum in bellicis navibus et in stativis castrorum valetudinariis;

(7) benedicendi unico crucis signo coronas, cruces, numismata cum applicatione indulgentiarum;

(8) sese eximendi a recitatione divini officii, ac pariter idem officium in alias pias preces commutandi.

Hisce demptis, reliqua quae attinent ad iurisdictionem Ordinariorum Castrensium, usque dum eorum ministerium subsistat et servetur, sarta tectaque sunto.

Curae tamen ipsorum Ordinariorum Castrensium erit vigilare ut omnia quae pertinent ad sacrae liturgiae observantiam, praesertim in Missae celebratione, a sacerdotibus sibi adhuc subditis adamussim et ex integro serventur.

Officii pariter omnium Ordinariorum locorum erit curare ut sacerdotes in dioecesim e militia reversi ad pristinam perfectamque sacrorum rituum observantiam redeant.

Datum Romae, ex Secretaria S. Congregationis Consistorialis, die 22 februarii 1919.

✠ C. CARD. DE LAI, Ep. Sabinen., *Secretarius.*

L. * S.

+ V. Sardi, Archiep. Caesarien., *Adsessor.*

II.

DE NOMINANDIS ADMINISTRATORIBUS DIOECESANIS.

Quum Delegatus Apostolicus in Foederatis Americae Statibus haec dubia definienda proposuisset, scilicet:

(1) utrum dispositiones particulares Concilii plenarii Baltimorensis, quoad ius nominandi administratorem dioecesis, sede vacante, adhuc vigeant; an per novum Codicem abrogatae sint;

Et quatenus negative ad primam partem:

(2) an servandum sit praescriptum canonis 427;

Emi Patres Codici interpretando praepositi, die 24 novembris 1918 responderunt:

Ad I^m, negative ad primam partem; affirmative ad secundam.

Ad II^m, affirmative, et ad mentem.

Mens autem haec est: "Quatenus speciales circumstantiae *hic* et *nunc* impediant quominus in illa regione applicetur canon 427, S. C. Consistorialis instructiones opportunas, *ad tempus*

servandas, praebeat, dempto omnino Episcopis iure nominandi Administratorem dioecesis, mortis causa".

SSmus autem Dominus Noster resolutiones Commissionis Codicis ratas habuit et confirmavit.

De relato tamen Cardinalis Secretarii S. C. Consistorialis, attentis peculiaribus adiunctis in quibus Ecclesiae Foederatorum Statuum Americae versantur, eadem Sanctitas Sua statuit et decrevit, ut in omnibus dioecesibus in quibus quinque saltem vel sex Consultores dioecesani non adsint—firma prohibitione a Commissione Codicis facta—Archiepiscopus aut Episcopus senior provinciae ecclesiasticae providere possit, cum ratihabitione Delegati Apostolici, pro nominatione Administratoris dioecesani durante sedis vacatione.

Idque per triennium, dummodo interim coetus Consultorum non fuerit auctus ad numerum superius indicatum.

Datum Romae, ex Secretaria S. Congregationis Consistorialis, die 22 februarii 1919.

✠ C. Card. De Lai, Ep. Sabinen., *Secretarius.*

L. * S.

\+ V. Sardi, Archiep. Caesarien., *Adsessor.*

III.

Decretum circa quasdam Ordinariorum Facultates.

Quamvis, Dei miserentis gratia, conflictatione sublata, pax proxima videatur, quum tamen eam assequuti nondum simus et causae ob quas indulta de dispensandis impedimentis et sanandis matrimoniis Ordinariis locorum concessa adhuc, saltem ex parte, perseverent, SSmus D. N. Benedictus PP. XV, ad praecavenda dubia et tollendas in re tanti momenti anxietates, statuendum et declarandum iussit, sicut hoc Sacrae Congr. Consistorialis decreto declarat et statuit, facultates Ordinariis concessas decretis eiusdem S. Congregationis die 25 aprilis et 2 augusti 1918 adhuc in suo robore perseverare eisque Ordinarios uti posse usque ad sex menses integros post singnatam inter nationes, quae bello contenderunt, pacem.

Datum Romae, ex aedibus Sacrae Congregationis Consistorialis, die 4 martii 1919.

✠ C. Card. De Lai, Episc. Sabinen., *Secretarius.*

L. * S.

\+ V. Sardi, Archiep. Caesarien., *Adsessor.*

IV.

DECRETUM DE CLERICIS IN CERTAS QUASDAM REGIONES DEMIGRANTIBUS.

Magni semper negotii fuit clericorum receptio ex dissitis vel transmarinis locis provenientium: talibus in adiunctis deceptiones et fraudes facile occurrunt, easque detegere in tanta locorum distantia ac sermonum diversitate diutini laboris est ac difficile. Unde Alexander III in consultatione ad Episcopum Cenomanensem, *statuta Patrum veterum* [1] renovans, de clericis in remotis regionibus ordinatis, itemque de transmarinis statuit " ut ad minus quinque Episcoporum super ordinatione sua testimonio muniantur ". Quae lex, relata in Decretalibus, tit. 22, lib. I, ius commune per plura saecula constituit.

Nostra autem aetate, itineribus trans Oceanum communioribus et frequentioribus factis, novae leges pro clericorum ex Europa ad ea loca migrantium latae sunt, et ultima vice per decretum *Ethnographica studia*, quibus plura iuxta temporis adiuncta fuerunt disposita; quae ubi accurate observata fuere, valde in animarum bonum profuisse exploratum est.

Attamen, interea temporis, experientia docuit aliquid in hac re ulterius addi oportere aliaque temperari, ut salutarium priorum decretorum finis plenius ac facilius attingi queat.

Accessit publicatio Codicis canonici iuris, cui, quantum fas erat, coordinari oportebat peculiaris haec lex de clericis trans Oceanum migrantibus.

Habita idcirco ratione votorum plurium Americae Antistitum, perpensisque quae a Nuntiis et Apostolicis Delegatis relata fuerunt, Emi S. huius Congregationis Patres, postquam de mandato SSmi D. N. Benedicti XV omnia diligenti examini subiecere, haec statuenda censuerunt.

CAPUT I.

Integra lege Sacrarum Congregationum de Propaganda Fide et pro negotiis Orientalis Ritus circa sacerdotum huius ritus migrationem, quoad alios haec in posterum observanda erunt:

1. Pro sacerdotibus ad longum vel indefinitum tempus aut in perpetuum ex Europa vel ex Mediterranei oris ad Americam

[1] Conciliorum scilicet Carthaginensis I, Chalcedonensis et Antiocheni, nec non et S. Augustini (cfr. *Decr. Gratiani*, dist. I, cap. V).

vel ad insulas Philippinas migraturis, fas esto Episcopis, non vero Vicariis Generalibus aut Capitularibus, litteras discessoriales concedere, hisce tamen servatis conditionibus:

(*a*) ut agatur de sacerdotibus cleri saecularis ex canonico titulo sibi propriis;

(*b*) ut hi post ordinationem suam saltem per aliquot annos dioecesi deservierint;

(*c*) et intra hoc tempus, sicut antea in Seminario, intemeratae vitae certum argumentum praestiterint, et sufficienti scientia sint instructi, adeo ut solidam spem praebeant aedificandi verbo et exemplo populos ad quos transire postulant, et sacerdotalem dignitatem numquam a se maculatum iri, prout iterato praecedentibus decretis Apostolica Sedes praescripsit;

(*d*) dummodo ad migrandum iustam habeant causam, e. g. desiderium se addicendi spirituali adsistentiae suorum concivium vel aliorum illic commorantium, necessitatem valetudinis curandae, vel aliud simile motivum, coherenter ad ea quae canon 116 Codicis in casu excardinationis requirit;

(*e*) sub lege, *quae sub gravi ab utroque Ordinario servanda erit*, ut Episcopus dimittens, antequam licentiam ac discessoriales litteras concedat, directe pertractet cum Episcopo *ad quem*, illumque de sacerdotis aetate, vita, moribus, studiis et migrandi motivis doceat, ab eoque requirat, an dispositus sit ad illum acceptandum et ad aliquod ecclesiasticum ministerium eidem tribuendum, quod in simplici missae celebratione consistere non debet, quoties migrans sacerdos aetate iuvenili et integris viribus polleat; neque licentiam et discessoriales litteras sacerdoti antea concedat quam responsionem ad utrumque affirmativam assecutus sit;

(*f*) Episcopus autem *ad quem* exhibitum sacerdotem non acceptet, nisi necessitas aut utilitas Ecclesiae id exigat vel suadeat, aut alia iusta et rationabilis causa intercedat.

2. Discessoriales litterae non communi sed specifica forma conficiendae erunt, hoc est, exprimere debebunt consensum sive temporaneum, sive perpetuum vel ad beneplacitum Episcopi dimittentis, acceptationem Episcopi *ad quem*, et notas sacerdotis individuas, aetatis scilicet, originis, aliasque, quibus persona describatur, adeo ut nemo circa eius *identitatem* decipi possit: aliter autem confectae litterae nihil valeant et nullae habeantur.

3. Firma manet praescriptio in decreto *Ethnografica studia* statuta, qua Italiae Ordinarii relevantur ab onere dimissoriales litteras, de quibus in superiori articulo sermo est, conficiendi; sed peractis iis quae sub n. 1 statuta sunt, rem deferent ad Sacram hanc Congregationem, quae licentiam scripto dabit cum utroque Ordinario communicandam.

4. Idem statuitur pro Episcopis Hispaniae et Lusitaniae, hac una differentia, quod onus licentiam concedendi attribuitur et reservatur Apostolicae Sedis apud eas nationes Legato.

5. Qui hisce litteris vel licentia carent, ad sacri ministerii exercitium admitti nequibunt: qui vero iis pollent, admittentur etiam in locis transitus, nisi peculiaris aliqua extraordinaria ratio obsistat, si ibidem infirmitatis aut alia iusta causa commorari parumper coacti fuerint.

6. Hisce servatis normis aliisque quae in tit. I, lib. II Codicis statutae sunt, sacerdotes ex Europae dioecesibus dimissi, in Americae et insularum Philippinarum dioecesibus, utroque Ordinario consentiente, incardinari etiam poterunt.

7. Sacerdotes ex Europae dioecesibus dimissi ex una in aliam Americae et insularum Philippinarum dioecesim transire poterunt, Episcopo *a quo* discedere desiderant et Episcopo *ad quem* pergere optant consentientibus, servatis in substantialibus normis sub nn. I et II positis, et docto quamprimum Ordinario sacerdotis proprio, vel, si agatur de sacerdotibus Italis, Hispanis et Lusitanis, S. Sedis officio a quo prima demigrandi licentia promanavit. Obligatio autem docendi Ordinarium sacerdotis proprium vel S. Sedis officium spectabit ad Episcopum qui sacerdotem in sua nova demigratione recipit.

8. Curae et sollicitudina Ordinariorum Americae et insularum Philippinarum enixe commendatur ut provideant quo emigrati sacerdotes in domibus privatis vel in diversoriis, sive publicis hospitiis, non commorentur, sed in aedibus ecclesiasticis ad rem instructis vel instruendis, aut penes aliquem parochum vel religiosos viros. Quod si absque legitima causa parere recusent, eos post factam monitionem peremptoriam a missae celebratione interdicant.

9. Religiosi, dum in sua religione perseverant, trans Oceanum ad alias suae religionis domus mitti a suis superioribus valebunt, hac una lege servata, super cuius observantia superiorum conscientia graviter oneratur, ut agatur de religiosis

qui sint intemeratae vitae, bonae exploratae que vocationis et studiis ecclesiasticis bene instructi; adeo ut retineri tuto possit, in bonum animarum et aedificationem fidelium eorum missionem esse cessuram.

10. Religiosi exclaustrati, pro tempore quo extra conventum morantur, et religiosi saecularizati eadem tenentur lege ac clerici saeculares.

CAPUT II.

11. Clerici saeculares, qui ex Europa vel ex Mediterranei oris in Americam vel in insulas Philippinas ad breve tempus, *semestre* non excedens, pergere cupiunt, acceptatione non indigent Ordinarii illius loci, vel illorum locorum ad quae proficiscuntur, prout pro diuturna vel stabili commoratione requiritur.

12. Sed debent:

(*a*) iustam honestamve causam itineris suscipiendi habere, eamque Ordinario suo patefacere, ut discessorias litteras ab eo impetrare valeant;

(*b*) muniri discessorialibus litteris Ordinarii sui, non in forma communi, sed in forma specifica, cohaerenter ad ea quae superiori num. 2 praescripta sunt, causa temporanei itineris et spatio temporis in indulto indicatis;

(*c*) reportare S. Sedis beneplacitum, quod dandum erit vel ab hac S. Congregatione, vel ab Apostolicae Sedis Legatis, in locis ubi hi adsint; nisi urgens aliqua causa discessum absque mora exigat: quo in casu in litteris discessorialibus id erit exprimendum;

(*d*) in quolibet casu instrui sufficienti pecuniae summa nedum pro itinere decenter suscipiendo, sed etiam pro regressu: ad quem finem Ordinarius cavere debet, ut summa ad revertendum necessaria deponatur penes aliquam nummulariam mensam, aut alio modo tuta sit, ne ulla reversioni obstet pecuniae difficultas.

13. Religiosi exclaustrati, durante exclaustrationis tempore, et religiosi saecularizati hac ipsa lege tenentur.

14. Expirato spatio temporanei indulti, si quis ex infirmitate aut alia iusta vel necessaria causa redire non valeat, Ordinarius loci licentiam prorogare poterit, docto tamen statim Ordinario sacerdotis proprio et S. Sedis officio, a quo beneplacitum discessus datum fuit.

CAPUT III.

15. Leges de sacerdotibus migrantibus latae eos quoque attingant sacerdotes, qui, aut in itinere transmarino aut in exteris commorationis locis, Europa minime excepta, agricolis aliisque operariis demigrantibus suum praestant ministerium, sive curam hanc sponte sua suscipiant, sive ad hoc assumantur officium ab aliquo ex iis *Operibus*, quae in migrantium commodum providenter hac nostra aetate instituta sunt.

16. Sacerdotes qui, his legibus non servatis, temere arroganterque demigraverit, suspensi a divinis ipso facto maneant: qui nihilominus sacris (quod Deus avertat) operari audeant, in irregularitatem incidant; a quibus poenis absolvi non possint nisi a Sacra hac Congregatione.

SSmus autem D. N. Benedictus PP. XV resolutiones Emorum Patrum ratas habuit et confirmavit, easque publici iuris fieri iussit et ab omnibus ad quos spectat ad unguem ex conscientia servari, ceteris praescriptionibus quae in decreto *Ethnografica studia* continentur cessantibus, et contrariis quibuslibet minime obstantibus.

Datum Romae ex S. C. Consistoriali, die 30 decembris 1918.

✠ C. CARD. DE LAI, Ep. Sabinen., *Secretarius.*

L. * S.

+ V. Sardi, Archiep. Caesarien., *Adsessor.*

SACRA CONGREGATIO CONCILII.

REVOCATUR DECRETUM DE PROVISIONE OFFICIORUM ET BENEFICIORUM DURANTE BELLO.

Cum ob belli cessationem e clericis servitio militari adstrictis plerique iam dimissi proprias dioeceses et sedes repetierint et reliqui brevi dimittendi in eas sint redituri, congruum est ut, mutatis rerum adiunctis, decretum huius S. Congregationis Concilii de provisione officiorum et beneficiorum diei 14 novembris 1916 suam vim et robur exerere desinat. Illud itaque revocatur, prout per praesentes litteras de mandato SSmi decernitur et declaratur esse revocatum et non amplius vigere: proindeque Ordinarii redintegrantur in suas facultates eadem officia et beneficia conferendi, servatis tamen de iure servandis, et praesertim canonibus 147-182 et 1431-1447 *Codicis Iuris*

Canonici, necnon prae oculis habita Instructione edita a S. Congregatione Consistoriali *De clericis e militia redeuntibus* diei 25 octobris 1918.

Datum Romae, ex Secretaria eiusdem S. Congregationis Concilii, die 26 februarii 1919.

F. CARD. CASSETTA, *Praefectus.*

L. * S.

I. Mori, *Secretarius.*

SACRA CONGREGATIO DE DISCIPLINA SACRAMENTORUM.

SS. EUCHARISTIAE.

Relatum est huic S. Congregationi de disciplina Sacramentorum in nonnullis Dioecesibus quosdam Vicarios Foraneos, aut Decanos, vel Parochos solere singulis duobus vel tribus mensibus hostias comparare easque distribuere in propriis et filialibus Ecclesiis pro Missae sacrificio peragendo ac pro fidelium eucharistica communione. Elapso hoc temporis spatio, nova fit acquisitio et distributio hostiarum, quae pariter duobus vel tribus mensibus sufficiant, ac ita deinceps. Et exquisitum est an probari possit huiusmodi praxis adhibendi, pro SSmo Eucharistiae sacramento, hostias a tribus vel duobus mensibus confectas.

Haec S. Congregatio, omnibus mature perpensis, proposito dubio respondit: *negative, et servetur praescriptum Ritualis Romani et Codicis Iuris Canonici.*

Rituale Romanum (tit. IV, cap. I, *De Sanctissimo Eucharistiae Sacramento*) haec praecipit: " Sanctissimae Eucharistiae particulas frequenter renovabit (parochus). Hostiae vero seu particulae consecrandae sint recentes; et ubi eas consecraverit, veteres primo distribuat vel sumat."

In Codice Iuris Canonici haec statuuntur: Can. 815: " panis (pro Missae sacrificio) debet esse mere triticeus et recenter confectus ita ut nullum sit periculum corruptionis. Vinum debet esse naturale de genimine vitis et non corruptum ". Can. 1272: " Hostiae consecratae sive propter fidelium communionem, sive propter expositionem Sanctissimi Sacramenti et recentes sint et frequenter renoventur, veteribus rite consumptis ita ut nullum sit periculum corruptionis, sedulo servatis instructionibus quas Ordinarius loci hac de re dederit ".

Propter maximam autem quae debetur reverentiam erga SS. Eucharistiae Sacramentum mandat haec S. Congregatio ut in cunctis ecclesiasticis Dioecesium ephemeridibus datum responsum edatur, quo facilius omnibus patescat et ab iis, ad quos spectat, fideliter ac religiose servetur.

Datum ex aedibus S. Congregationis de disciplina Sacramentorum, die 7 decembris 1918.

PH. CARD. GIUSTINI, *Praefectus.*

L. * S.

+ A. Capotosti, Ep. Thermen., *Secretarius.*

S. CONGREGATIO RITUUM.

DUBIA.

Sacrorum Rituum Congregationi sequentia dubia, pro opportuna solutione, proposita fuerunt; nimirum:

I. An occurrente Vigilia S. Thomae Ap. in Feria Quatuor Temporum, de qua fit Officium cum respondente Missa, legendum sit Evangelium Vigiliae in fine Missae?

II. Si in Festo de quo recitatur Officium cum Missae, etiam Feria et Vigilia vel duae Vigiliae simul occurrant, de quanam legi debeat Evangelium in fine Missae?

Et Sacra Rituum Congregatio, audito specialis Commissionis suffragio, re mature perpensa, respondendum censuit:

Ad I. *Affirmative* iuxta Rubricas et Decreta.

Ad. II. De illa dicitur Evangelium in fine, de qua primo facta est Commemoratio. Quod si hoc Evangelium sit idem de Festo, tunc Evangelium in fine erit de altera quae secundo loco commemoratur, iuxta Decretum n. 3844 *Romana* 5 februarii ad IX.

Atque ita rescripsit et declaravit, die 10 ianuarii 1919.

✠ A. CARD. VICO, Ep. Portuen. et S. Rufinae,
S. R. C. Praefectus.

L. * S.

Alexander Verde, *Secretarius.*

S. CONGREGATIO DE SEMINARIIS ET DE STUDIORUM UNIVERSITATIBUS.

Decretum de Experimentis ad Gradus in Iure Canonico assequendos.

Legum canonicarum Codice promulgato, Sacra Congregatio de Seminariis et de Studiorum Universitatibus, litteris datis die VII augusti elapsi anni, viam et rationem praescripsit, quam in disciplina Iuris posthac Pontificia Athenaea sequerentur. Huic autem rationi, seu methodo, ut ipsa doctrinae pericula, quae fiunt ad gradus academicos assequendos, sint consentanea, eadem S. Congregatio experimentis in iure canonico moderandis has leges constituit.

I. Quoniam in praelectionibus Codex Iuris canonici est tamquam textus adhibendus, periculorum materia sint ipsi Codicis canones, vel omnes vel partim, pro diversitate gradus adipiscendi, remoto quolibet indice thesium, vel quae doctrinam exhibeant in ipsis canonibus contentam.

II. Candidati ad academicos gradus exegesim seu interpretationem exponant canonum, prout habentur in Codice, sive singillatim considerentur, sive coniuncte cum aliis.

III. Candidati non modo singulos canones interpretari et explicare, quantum gradus ratio exigit, probe noverint; sed etiam de uniuscuiusque instituti iuridici ortu, progressu et historia, doctrinae suae specimen dabunt.

Quas leges SSmus D. N. Benedictus PP. XV ratas habuit et confirmavit, atque in omnibus Athenaeis seu Universitatibus vel Facultatibus, quae e Codicis praescripto (can. 256, § 1) huic Sacrae Congregationi subsunt, servari iussit ab anno academico, qui propediem incipiet. Contrariis quibuslibet non obstantibus.

Datum Romae e Secretaria S. Congregationis de Seminariis et de Studiorum Universitatibus, die 31 octobris, anno 1918.

C. Card. Bisleti, *Praefectus.*

L. * S.

+ I. Sinibaldi, Ep. Tiberien., *Secretarius.*

ROMAN CURIA.

PONTIFICAL APPOINTMENTS.

5 December, 1918: Mgr. Leo Manzetti of the archdiocese of Baltimore made Privy Chamberlain supernumerary of the Pope.

21 December: The Right Rev. Joseph McGrath, pastor of St. Patrick's Church, Tacoma, in the diocese of Seattle, named Bishop of Baker City.

21 December: The Right Rev. Edmund Heelan, pastor of the Church of the Sacred Heart, Fort Dodge, in the diocese of Sioux City, named Titular Bishop of Gerasa, and Auxiliary to the Bishop of Sioux City.

2 February, 1919: The Rev. Matthew Culley, of the Diocese of Hexham and Newcastle, appointed Domestic Prelate.

2 February: The Rev. John O'Dogherty, of the Diocese of Derry, appointed Domestic Prelate.

13 February: The Rev. Walter Cumming, of the Diocese of Clifton, appointed Domestic Prelate.

10 March: In Consistory the Holy Father Pope Benedict XV solemnly accorded the Sacred Pallium to the Archbishops of Philadelphia, Tuam, New York, St. Paul, and Santa Fe. At the same time His Holiness proclaimed the appointment of the Most Rev. Patrick Hayes, formerly Titular Bishop of Tagaste and Chief Military Chaplain of the United States, to the Archiepiscopal See of New York; the Most Rev. Austin Dowling, Bishop of Des Moines, to the Archiepiscopal See of of St. Paul; the Most Rev. Albert Daeger of the Order of Friars Minor to the Archiepiscopal See of Santa Fe; the Right Rev. William Turner, professor at the Catholic University, Washington, to the Episcopal See of Buffalo; the Right Rev. Edmund Gibbons, Pastor of St. Teresa's Church, Buffalo, to the Episcopal See of Albany; and the Rev. William Hickey, Titular Bishop of Claudiapolis.

Studies and Conferences.

OUR ANALECTA.

The Roman documents for the month are:

MOTU PROPRIO of His Holiness Pope Benedict XV, concerning the Catholic Missions in Palestine.

S. CONSISTORIAL CONGREGATION: 1. announces the revocation of certain faculties that were granted to priests for the period of the war (see below, p. 575); 2. determines the method of nominating a diocesan administrator on the see's becoming vacant (see below, p. 543); 3. decrees that the faculties conceded to bishops by the S. Congregation on 25 April and 2 August, 1918, remain in force until six months after the peace treaty is signed; 4. gives new directions for European clerics settling in America or the Philippine Islands.

S. CONGREGATION OF THE COUNCIL revokes its decree of 24 November, 1916, providing for offices and benefices during the war.

S. CONGREGATION ON DISCIPLINE OF THE SACRAMENTS urges the frequent renewal of altar breads. (See below, p. 576.)

S. CONGREGATION OF RITES solves two liturgical difficulties.

S. CONGREGATION ON SEMINARIES AND UNIVERSITY STUDIES publishes instructions on examinations for degrees in Canon Law.

ROMAN CURIA publishes official list of recent pontifical appointments.

APPOINTMENT OF DIOCESAN ADMINISTRATOR DURING VACANCY OF BISHOPRIC.

The Sacred Congregation of the Council declares that the rules of the Plenary Council of Baltimore providing for the appointment of an administrator of a diocese made vacant through the death of the bishop, are abrogated by the new Code of Canon Law. In a diocese lacking the necessary number of Consultors (six or at least five) who could act as a cathedral chapter upon which the administration would de-

volve, the metropolitan or the senior bishop of the province, with the approbation of the Apostolic Delegate, is to provide for the appointment of an administrator. According to the Third Plenary Council of Baltimore the bishop designated in advance the person who was to administer the diocese in case of his death.

"THEY ARE PARISHES AND THEIR PASTORS ARE PARISH PRIESTS."

I. "THEY ARE PARISHES."

Section one of canon 216 of the Code says in substance that the territory of a diocese is to be divided into distinct territorial parts, and that to each of these parts is to be assigned a special church with a determined congregation and its own proper pastor in charge of the "cure of souls". Section three of the same canon goes on to say that the *parts* of a *diocese*, as described in section one, *are parishes* (i. e. canonical parishes); whereas like parts of an *apostolic prefecture* or *vicariate* are *quasi-parishes*.

The conclusion drawn from this canon by the majority of American canonists, to the effect that said canon places parishes in this country in the category of canonical parishes, has had objection made to it on the score that special decrees of erection are necessary to make our diocesan divisions real canonical parishes. This objection cannot be sustained. The Code names and allows for only one kind of diocesan division. It is required that dioceses be divided in a particular way. Our dioceses are divided in this particular way (excepting national parishes and certain anomalous conditions in sparsely settled districts). The division being made in the prescribed way, the Code says that these divisions *are parishes* (*paroeciae*). The conclusion is plain: the Code *recognizes* our parishes as actual parishes in the canonical acceptation. The Code allows no other name for them.

This interpretation is given authoritative confirmation by a decree of the Sacred Congregation of the Council, printed in the *Acta* of 1 February, 1919, in answer to certain questions asked by the Bishop of Breslau. One of these questions was in regard to the status of certain "removable stations" in the

diocese of Breslau. The "stations" were not considered parishes by the Bishop. He considered them mere "curacies" and paralleled them to the "curacies" of missionary countries. The Congregation, however, says that they *are parishes*, inasmuch as they fulfil the requirements of canon 216. To quote from the decree in translation: ". . . these 'stations' do not seem to be equivalent to quasi-parishes, but seem rather to be true and properly so-called parishes, as is clear from canon 216, § 3: for the 'stations' in question are not parts of any apostolic prefecture or vicariate, but are rather definitely parts of the diocese of Breslau, in which, according to the canon cited, the name and concept of quasi-parishes do not obtain: therefore it follows that these parts, *although they are called 'stations', are true parishes*, inasmuch as they represent 'a distinct territorial part' to which has been assigned 'its own particular church, with a determined congregation, and its own particular rector as proper pastor for the cure of souls'." [1] The Congregation could hardly have been more explicit. There is no question of the need of new "canonical erection". The only "canonical erection" required is had by the Code's *recognizing* a *de facto* situation as parochial.

II. "Their Pastors are Parish-Priests."

Canon 451 defines a canonical parish priest as a priest or moral person upon whom a parish has been conferred "in titulum cum cura animarum sub Ordinarii loci auctoritate exercenda". Our pastors fulfil these requirements. Diocesan divisions, "ad instar paroeciarum", were given to them, at least virtually "in titulum cum cura animarum", when they were made missionary rectors, "ad instar parochorum", in pre-Code times. Their territories, which were "ad instar paroeciarum", have become truly canonical parishes: *a pari*, they who were "ad instar parochorum", must have become true canonical parish priests, by virtue of the non-abrogation of their titles to their territories, which non-abrogation amounts to an implicit collation. "Removableness", the former obstacle to their canonical status as parish priests, is no longer an obstacle. Canonical pastors in the new legislation may be

[1] Italics mine.

either removable or irremovable. The new definition of parish priest *comprehends* them and thereby gives them that *de facto* canonical status.

The objection has been advanced, notwithstanding, that our pastors still lack the requisites for the canonical status, since their parishes have not been conferred upon them " in titulum ", canonically and specifically. This technical demand cannot be allowed. It falls by its consequence. For where are our parishes to be categorized if not in the class of those that are ruled by canonical parish priests? They cannot be quasi-pastors or parochial vicars or " rectors of churches ", for they do not meet the Code's definitions of any one of these three titles. The fact is that if our pastors are not canonical pastors, then the Church's law, in its most comprehensive expression through the ages, has failed to provide a name for them.

But the Church's law *has* provided a name for them: they are canonical parish priests (*parochi*). The decree of the Sacred Congregation of the Council already quoted substantiates this conclusion and shows clearly that no new titling of our pastors is necessary for their canonical status. To quote in translation, again: " If then these ' stations ' [which were said to be true parishes in the excerpt from the decree previously presented] ought to be considered true and properly so-called parishes, *no doubt remains* but that their rectors or " curates " [the priests in charge of these stations were so termed by the Bishop of Breslau] *are bound by the obligation of applying the Missae* (*pro Populo*) . . . ad normam can. 339 . . . "[2] The conclusion is plain enough. If these priests are bound to say the " Missa pro Populo ", even on suppressed feast days, (and the " Resolutio " of the decree does so bind them, although it provides for the possibility of dispensation in particular cases), then it can only be because these priests are *canonical parish priests*. They are canonical pastors, then, according to the decree, and for the stated reason that they are in charge, as rectors, of canonical parishes. No question of canonical retitling is involved. A *de facto* status of having pastoral charge of a canonical parish is *recognized*

[2] Italics mine.

as carrying with it the "Missa pro Populo" obligation of canonical parish priests; which is to say that rectors of canonical parishes are recognized as being, by that fact, true and properly so-called canonical parish priests. The Congregation holds that the rectors, even of removable "stations", in the diocese of Breslau are canonical parish-priests *because* they rule over canonical parishes. This assigned causal relation is not merely locally applicable. The decree's authoritative resolution of the difficulty proposed is merely local; but the causal relation, assigned by the decree, *between ruling over a canonical parish and being, by that fact, a canonical parish priest*, is logically applicable to the parallel situation in our own country. It is, then, in the nature of a final confirmation of the "common view of American canonists", namely, that our pastors are canonical pastors because they are in charge of diocesan divisions which are canonically in a parochial status. Our diocesan divisions *are* canonical parishes. As a consequence, their pastors *are* canonical parish priests.

L. M. M.

SCOPE OF THE DIOCESAN "CONSILIUM VIGILANTIAE."

Qu. There is in this diocese a Vigilance Committee appointed by the bishop. What is the purpose and what are the distinct duties of the members of this committee, which, I understand, has the sanction of the Holy See?

Resp. By an Apostolic Letter (Motu Proprio) issued 1 September, 1910, the Sovereign Pontiff Pius X ordered the appointment of a number of censors, in every diocese, who were to keep guard over the channels of instruction, in order to check the spread of certain Modernistic principles propagated under the guise of religious and civic reform. The chief aims of this propaganda, which had its sources in some of the German universities, but the taint of which had affected certain educational centres in other countries, may be summed up as—

1. vindication of the unrestricted superiority of scientific methods, for ascertaining and testing the truths and facts of faith and revelation;
2. subordination of the disciplinary authority of Religion to that of the State;

3. placing the freedom of personal conscience above the recognized sanction of the moral order.

As these claims were put forward not through openly professed and well-defined tenets, but by means of a concerted tendency of the advocates, they could be combated only by vigilance in preventing them from entering the avenues of education through the schools and the press, or in certain cases even the pulpit. It was necessary therefore to select men of superior knowledge, integrity, and prudence, to point out, make known, and check the intellectual and moral poison from flowing into the general body of the faithful.

A *Consilium a Vigilantia* was to serve this purpose. It might consist of two or more members, according to the circumstances of place and personnel.

The duty of the members was, in the first place, to watch the press and the teaching in the schools of higher education, so as to discern the errors and the methods used for their dissemination. "Pervigilare an et quibus artibus novi errores serpant et disseminentur." Secondly, to bring this information to the knowledge of the Bishop, in order that combined counsel might devise prudent measures for counteracting the evil *authoritatively*.

To this end the *Consilium a Vigilantia* was to meet at stated times (twice a month) to confer with the Bishop. The transactions at these meetings were to be considered confidential. "Quae tractaverint, decreverint, ea arcani lege custodiunto."

The attention of the committee was to be directed in particular toward preventing the introduction into new textbooks of such terms as were intended to cover the errors in question; and of phrases suggesting that the traditional doctrines of the Church were antiquated, and that there was need of modern terminology and new concepts of truth.

As it was a special feature of the Modernist campaign to introduce into Catholic periodicals questions intended to rouse controversy about devotional practices ("de piis traditionibus"), thereby bringing into the minds of Catholics doubts calculated to weaken their faith, the members of the Committee of Vigilance were to keep watch especially over the various journals published under nominally Catholic auspices

and under the pretence of promoting religious knowledge and devotion.

In general all publications issued for the instruction or edification of the Catholic faithful were to be carefully scrutinized in order to prevent their becoming mediums of the new errors.

There is no doubt that the office of the *Consilium a Vigilantia*, as defined in the Constitution *Pascendi Dominici Gregis* and in the Apostolic Letter *Sacrorum Antistitum*, still obtains. So it was decided by a decree of the Holy Office (22 March, 1918) in answer to the question whether, since the new Code of Canon Law made no mention of the committee or its functions, it was to be considered obsolete. The decree made it plain that, while the Diocesan Committee of Vigilance had been instituted to meet a transitory condition, and as such did not find place in the Code of Canon Law, it was still in force, inasmuch as the errors of Modernism, which it was intended to combat, had not ceased to exist.

The duties, broadly stated, of the Diocesan Committee of Vigilance are those of press censors in the meaning in which the term has been freely used during the war. The office differs from that of the regular Diocesan *Censor Librorum* in this that its services are not confined to the scrutiny (for the purpose of securing the "Nihil obstat") of publications to be issued by subjects of or within the jurisdiction of the bishop, but it refers to the reading of and reporting on all classes of literature and teaching methods that reach the faithful and are a danger to religion within the diocese.

It is evident that such a task, especially in the United States, with its widely disseminated and unrestricted press, so far as faith and morals are concerned, is beset with many grave difficulties that are apt to check the conscientious effort to carry out the original intentions of the Sovereign Pontiff. The Modernist doctrines against which the institution of the Committee of Vigilance is directed have shown their fruits in what is now commonly known as Bolshevism. The Russian professors who got their instruction in the universities of Switzerland and Munich and Berlin, have been the first to give expression to it in practice, because the conditions of their countries offered a suitable field. But Bolshevism, as the fruit of Modernism

in the sense of the Motu Proprio, is not confined to the two countries that have suddenly proclaimed it as the new democracy. It lies dormant elsewhere, waiting its opportunity, and the Committee of Vigilance has ample material in America for its conscientious supervision, where the name of Catholic is freely used to cover much that is not in harmony with Catholic religious teaching and piety.

The Vigilance Committee could become a great aid to a unified and healthy Catholic Press as well as to the Bishops, if it were galvanized into life where it is dead. But the members need to be wise, and generous, and not overburdened with responsibility in other directions.

THE SERVER AT MASS.

Qu. Would you kindly inform me in your Studies whether it is permissible for a priest to celebrate Mass when there is no one to assist at or serve it? I suppose the case in which a priest is obliged to take an early train to another place where he would have no opportunity to say Mass?

Resp. The law on the subject is explicit: "Sacerdos Missam ne celebret sine ministro qui eidem inserviat et respondeat" (Can. 813). Among the ordinary faculties formerly granted to missionary bishops was that of celebrating "sine ministro, si aliter celebrari non potest." Although these faculties have been withdrawn simultaneously with the promulgation of the new Code of Canon Law, the interpretation of theologians mitigates the rigor of the prescription found in the Missal (De Def. Tit. I, 10.) as required by the liturgy. "Communiter dicunt Doctores licitum esse celebrare sine ministro urgente necessitate." Among the cases which constitute a necessity is that which would oblige a priest otherwise to omit the celebration of Mass. The same reasons of necessity which allow a priest to dispense with a server also permit the celebration of Mass without any other person present in the church. (See ECCL. REVIEW, Vol. VII, 381; XIX, 190; XXIII, 641, where the subject is treated at length.)

THE STUDY OF SACRED ELOQUENCE.

To the Editor, THE ECCLESIASTICAL REVIEW.

In view of the recent discussion in the REVIEW as to what the seminaries ought to do and are not doing, or are doing, for the training of young men as successful preachers, it may seem desirable to direct attention to Potter's celebrated book on *Pulpit Oratory*. As the volume is, I believe, out of print, it will serve a good purpose to publish in the REVIEW the enclosed synopsis. The work is unquestionably one of the best on the subject; and the student could not do better in self-preparation than to follow the advice given by the author.

Z. J. M.

A SYNOPSIS OF DOCTOR POTTER'S "SACRED ELOQUENCE".

The student is supposed to have gone through a fair preparatory English education, to have a fair knowledge of composition and a reasonable facility in the use of principles. Then the remote preparation will consist in

1. A Judicious Course of Reading;
2. A Collection of Good and Striking Matter;
3. The Practice of Composition.

A JUDICIOUS COURSE OF READING.

Seneca: "Longum iter per praecepta, breve et efficax per exempla." It is almost impossible to read good models without acquiring something of their way of expression.

Read: "Non multa sed multum." Read a little at a time; think well on it. If you read a sermon, think out its plan, strip it to the bone; strip proofs of all ornament and weigh them well; see if they be solid, well ordered and to the point. Then dress this skeleton in your own way. You will soon realize the author's mode of expression.

Models.

1. Holy Scripture: For boldness of thought, grandeur of conception and sublimity of style the Scriptures are unsurpassed.

The reading of the Scriptures will store the student's mind with the grandest thoughts which have ever been expressed in words. We know not where he will find such magnificent ideas of the majesty of God as those given by Isaias, Job, Baruch; where he will find any-

thing so tender and sweet as the exhortations of Moses to the Israelites; where he will discover such perfect blending of simplicity of style with grandeur of thought as in the discourses of our Lord as narrated by St. John.

It is impossible to read Scripture with reverent and studious attention without having the mind elevated and enlarged, the imagination developed and cultivated, and above all the heart moved with the deepest and holiest emotions. If we read the Scriptures carefully and constantly we begin by degrees to acquire the Scriptural tone of thought, to find a facility in the Scriptural use of language. We begin to clothe our poor ideas in the language of Scripture and they become sublime at once. The style which has been formed upon and, so to speak, consecrated by the study of the Scriptures gives an unction to our discourse which renders it efficacious beyond our fondest hopes.

Witness St. Bernard.

2. Holy Fathers: Their reading most advantageous, but will probably be taken up by very few.

Anyone possessed of the homilies of St. Augustine and of St. John Chrysostom has ample models for every kind of sermon work.

Striking extracts may be found in the Thesaurus. Better go to the originals.

3. Profane Literature: Translate Demosthenes and Cicero into good English for practice. Shakespeare is *facile princeps* in English. A man who desires to acquire a nervous style, and an idiom pure and powerful, should study the Bible and Shakespeare. Newman best among latter-day writers.

A COLLECTION OF USEFUL AND STRIKING MATTER.

"Locos sibi comparabit," says the great St. Charles, "quibus auditorum animi commoveri solent ad amorem Dei."

Turn all lectures, study, and reading to account.

The taking of notes will entail a lot of labor, but excellence in no branch can be acquired without it.

"Lectionem sine stylo somnium puto," Pope St. Damasus.

The Jesuits prescribe it to preachers in their rules. Says St. Francis Xavier: "Be assured that what we commit to paper is more imprinted on the mind; the very trouble of writing and the time spent in so doing engrave the matter on the memory. . . . The fruit which we derive from the perusal of our note-book is like that of a miner who comes upon a vein of precious metal which had been lost."

Systems of note-taking:

1. A heading at the top of each page, pages arranged alphabetically.

2. A special book for sermon notes only.
3. Passages from Scripture and Fathers to be noted by number, verse, etc. Not to be copied.
4. Take notes on matter worth remembering. If you doubt the value, delay note-taking.
5. Write down the sentiments aroused in moments of inspiration. Then we are penetrated with our subject and never so eloquent. We speak the language of the heart capable of moving others even as we are moved.

THE PRACTICE OF COMPOSITION.

By judicious reading and note-taking we do much to form our style and to collect the needed treasure of knowledge. Nevertheless, "Caput est quamplurimum scribere." It is a necessary prelude to good speaking. It will enable us to discover our good and our bad qualities, which would otherwise be unknown to us.

Hints.

1. Read, study, and analyze a selection from a standard author. Re-write while the matter is fresh in the mind. Compare with the original. This will expand the mind, develop and cultivate the taste.

2. Read a page or two attentively; re-write and compare expressions, grace, strength, precision, figures, turn of thought. Cicero's style was formed by translating the best Greek authors. Quintilian says a great part of art consists in copying or imitating good models.

3. Imitation is full of danger if it become mere copying. Slavish imitation to be avoided. Develop your own characteristics. The preacher who is not natural will hardly escape being ridiculous.

All this constitutes the remote preparation. It is absolutely necessary as the foundation of any real excellence. There follows the

PROXIMATE PREPARATION.

Part I. Choice of Subject.

This is the foundation of the discourse. Subject, generally the Gospel of the day, of the feast, a special celebration, etc.

1. Let not self-love choose a subject which will flatter one's vanity. Let it be chosen for its own sake—to instruct, move, correct. Adapt the subject to the peculiar circumstances of the flock, to their wants, disposition, capacity, prejudice, time, and place.

2. Choose subjects most useful to the majority. No subject is too old. Clothe it in new dress. Distraught people of the world easily forget the eternal truths.

3. Choose a subject best adapted to your own peculiar style and talent; some preach best on mercy, worst on hell. Few, in fact, succeed in heavy sermons, which, unless they are masterfully handled, had best be left alone. Avoid matters which demand too much explanation. Do not glance lightly over many topics in one sermon.

4. Having fixed on the subject, next determine the point of view:

a. What am I going to ask of my hearers?

b. How do I expect to accomplish my aim?

Part II. Meditation and Conception of Subject.

Master the subject; be saturated with it; see how it may conduce to instruct, convince, persuade, and better the hearers.

A. Instruction. Explain what theology says on the question, clearly, precisely, pleasingly.

B. Conviction. Study the most suitable proofs and the most telling line of argument. Be so convinced yourself that you wonder why others are not convinced.

C. Persuasion. Next study how to move the will, soften the hard-hearted, gain the unwilling. How apply Scripture, the examples of saints.

D. Amendment. Descend to particulars. What shall I propose; what acts of virtue; what salutary practices; how correct faults; how lead to perfection? This is a meditation of our subject. Without it we will speak superficially and inexactly. Without it our discourse will be nothing but a mass of pointless ideas. Without it we shall be obscure, with no clear or well-defined ideas, with neither heart nor imagination. Meditation makes us master of the subject. Our intellect supplies us with truth, with proofs; our heart with the deepest emotion; our imagination with varied figures.

Two Methods of Meditation.

1. Direct: To place ourselves face to face with our subject, and study it without other aid than our own intellect. This is to be undertaken only by one of superior intellect or by one who has no other means at his disposal.

2. Indirect: This is laborious. Few men are so well up in sacred subjects as to enable them to compose a sermon without previous reading. Read an approved author on the subject, pencil in hand. This will refresh the memory, give new ideas, awaken the imagination, inspire with zeal, and set the spirit of invention to work. This course of reading is very different from that previously described; then we read to form our style, but now we read to acquire matter with a view to actual composition. Hence in the present reading we propose to sift the subject to the bottom in order to be able to instruct

others. We not only seek out ideas and note them, but note as well the way the various ideas are presented; we study figures, comparisons, and strong expressions, everything which adds force and beauty to the discourse. Catch the author's spirit. You must know where to look for appropriate matter. Take notes as you advance. Read thus till you are *full* of the subject. Lay the book aside. Reread the notes. Meditate on them, thus making the subject your own. Gradually seize on what is the leading subject of the speech.

Practice will render all this easy and interesting. It is always useful and instructive.

The next step in the arrangement of matter is

The Plan.

"The order of things to be unfolded." Most important. Sermon useless without it. People hear nothing and remember it.

Unity: Everything must tend to one precise and determined point. It implies unity of view and unity of means.

Unity of View: This is had when the whole sermon is seen from a definite angle. As a result there will be *one* proposition brought out in various ways. The discourse is the development of the proposition and the proposition is the epitome of the discourse.

Unity of Means: This is had when all the ideas are closely interlaced. Each truth prepares the way for the next, sustains it, and in turn is supported.

Summary: Select subject: Meditate on it: Write down proposition: Arrange proofs to best advantage: Select most appropriate text to head sermon: From viewpoint determine how best to introduce the subject: From same angle determine emotions and resolutions with which to conclude.

The Necessity of Diligent Preparation.

"A sermon which costs the preacher little to compose costs the audience a great deal to listen to." "That which costs little is worth precisely that which it costs."

"Maledictus qui fecit opus Dei negligenter."

Preparation affords

a. treasury of matter;
b. continual progress in composition;
c. correctness; ease;
d. justifies you in saying: "Mundus sum a sanguine omnium, non enim subterfugi quominus annuntiarem omne consilium Dei vobis."

The Time to Write.

Write only when the heart is warm and the mind full of the subject, *fervente calamo.*

Write down on the instant whatever strikes you and develop according to the inspiration of the moment, not troubling about style.

Write after prayerful consideration; this gives warmth of heart.

Write till the spirit passes away and then await a more favorable opportunity.

SIX PRINCIPAL METHODS OF PREPARING A DISCOURSE.

1. To write the whole sermon and to commit it to memory word for word.

2. To write the whole sermon, but not to commit it so exactly to memory.

3. To write briefly the substance of the discourse, indicating the principal ideas, their order and transition, the affections for each part, principal oratorical movements, most striking figures, without developing anything.

4. To trace most lightly the skeleton, divisions, and leading arguments.

5. Same as 4, but more meager still in the supposition that you have only a few moments in which to prepare.

6. To commit to memory and deliver the sermons of others.

6 is due to sloth and vanity, and even though the motive might be pure, . . . the fruit will be meager. A simple original exhortation would be much better.

5 is not to be advised. It produces sterility, carelessness, dryness, absence of plan.

4 is the least we can do. Determine on some order; fix plan; determine the limits of the speech. Impromptu speakers are often too prolix.

3 is for those who through years of practice in writing have acquired oratorical skill; the written sermon may be stiff and formal; the speaker qualified to follow 3 can avoid this and preach with more naturalness. It is exposed to the danger of want of correctness in doctrine or composition and want of order. These are counteracted by experience and talent; but as both these cannot be expected in a young preacher, he had best look to—

2. All we have said up to the present shows the necessity of writing at least the greater number of our sermons till we become proficient and practised speakers.

The disadvantages of not writing are: inexactness, disorder, talking but not preaching, prolixity, want of expression, lack of solidity and grace.

Remember that the apparent labor of composition, stiffness, etc., will disappear with time. Only thus will all the qualities of a good sermon be realized.

(Dr. Potter here has many good points on the use and selection of words. This is passed over for the sake of brevity.)

MANNER OF PROVING DOCTRINE.

There are two methods, analytic and synthetic. The former conceals the purpose, passes from truth to truth till the conclusion is forced on the hearers. The latter states the conclusion at once and then proceeds to prove it.

In selection of arguments choose solid ones and not too many.

Select proofs not merely best in themselves, but best relatively to the audience.

In arranging them proceed from the more to the less general. Group arguments from similar *loci.*

Transitions should have a real nexus.

In amplifying do not smother an already clear idea with a deluge of words; do not heap up meaningless phrases. Let every word be worth its place.

Sources of amplification are—SS. PP., *loci communes* of rhetoric; genus and species; definition, enumeration; contraries; circumstance; cause and effect; comparison; example.

In refutation do not take up objections to answer them unless it be necessary.

State the objection clearly; then—

a. show the falseness of the principle on which it rests, or
b. the false meaning it may have, or
c. deny principle and conclusion, or
d. gather many objections into one bundle, as it were, and answer quickly and forcefully.

In final preparation, carefully review the written discourse, commit it to memory, not the mere words, but the ideas, so as not to be confused by the loss of a word.

CENSORSHIP OF THE "MOVIES."

To the Editor, THE ECCLESIASTICAL REVIEW.

The article "Pastors and Censorship of the Movies" by the Rev. Edward F. Garesché, S.J., appearing in the March issue of the REVIEW is in my opinion very timely and deserves the undivided attention of all pastors of souls. It is true beyond any controversy, that many moving pictures are indecent and

atrocious and have a bad effect upon the morals of our Catholic people. I happen to be intimately connected with moving pictures, as I show them at least once a week in the parish hall. I also witness the weekly pre-release showing of pictures for the purpose of selecting films which I deem fit to be shown in my church hall and I assure you that it is often very difficult to select even one picture a week, from the company I am dealing with, that may be called wholesome and excellent entertainment for the general public. However, those that I consider good enough to be shown are not always relished. Indeed I have often heard it said, even by people of my own congregation, that they prefer stories that show the human side of life, that have more " pep " to them. It goes to show how depraved even now is the mind of the " movie fan ". They can tell you all the stars in the pictures, and their expression of their predilection for Pauline Frederick, or Theda Bara, or of so many others who star in pictures that never get beyond the " Pink Permit " class of the censor, shows conclusively the state of their mind.

Here in Chicago any one who wishes to study moving pictures can readily observe that those theatres which have the sign " For adults only " over the ticket office, are best patronized.

It is true that boards of censorship exist in some states and in some cities, but those boards are very often lax in the performance of their duties. We have for instance at the present time " Mickey," a " movie " play advertised for nearly two years. We find in it a place where Mabel Normand appears entirely nude. Then, toward the end of the same film, during the attack that is made upon her, we see flashed upon the background of the room a picture suggestive of the act the villain wishes to perform. Still the Chicago censor has passed this film.

No matter how good and excellent a picture may be as a whole, one passage that arouses the sensual nature of man as above described, one flash that leaves an indelible mark for evil upon the mind of the onlooker, is sufficient to rob the whole picture of the right to be called good and wholesome. It will do untold harm to the souls of Catholic people and especially to the souls of our children.

It is a sacred duty of pastors of souls to call the attention of their flock to the pernicious effect which 75 per cent of the pictures produced during the last year exercise upon the minds of the "movie fans". I admit with Fr. Garesché that it is very difficult for the priest to learn the true condition of the moving pictures. They have neither the time nor the inclination to go to "movie" theatres; besides, it would be imprudent to do so for more than one reason. However it is their sacred duty as pastors of souls to raise their voices in solemn warning of the very grave dangers to which those are exposed who habitually attend these places.

Another proof that it is the intention of the producers to appeal to the sensual nature of man may be found in the titles given to newly produced pictures.[1] For example, "For Husbands only," "Old Wives for New," "Wild Youth," "The Eternal Temptress," "The White Man's Law," "The Make-Believe Wife," "The Mortgaged Wife," "The Marriage Price," "Modern Love."

The sole aim of the producer in giving to pictures these names is to attract the public, to make them believe that they will see something that is interesting and that appeals to their sensual nature.

I happen to read this morning in one of our daily papers that certain film companies had a meeting in New York to protest against state censorship, and had engaged a Mr. Hess as their lawyer to fight the attempt of any censor to make cuts in pictures they had produced. This same Mr. Hess immediately wrote to the governors of some states, Oklahoma, Kansas, and some others, that if censorship was not abolished or if the movement now on foot to introduce censorship was not stopped, his clients, the picture producers, would refuse to ship films into these states, and warned them that any suits that might be started by "movie" houses on account of not receiving service, would be brought against them as representing their respective states.

The film producer is using his immense wealth and his great power to defeat censorship. He has been fighting censorship ever since it was organized. Especially the trade papers con-

[1] These titles are taken at random from pictures produced during the last three months.

tain articles, letters, etc., to bring to the attention of the managers of theatres their duty to stand behind the producer in their attempt to abolish censorship.

As a sample of the film producer's idea on film censorship I quote a few passages of an article on this matter just now appearing in the March issue of a trade paper.

> An official censor, empowered to say what the people shall see on the screen and what they shall not see, is an obstacle in the way of moral and intellectual progress, as well as a czar whose existence is a denial of democracy. Official censorship is bad in theory and worse in practice.
>
> The very idea upon which it is based denies the fundamental truth that real growth and development must be free, and experience gives abundant testimony to the fact that censorship is almost invariably characterized by stupidity, ignorance, and bigotry, and sometimes selfish interest.

Another trade paper for February has the following to say, regarding a meeting of the Executive Committee of the Associated Motion Picture Exhibitors of Brooklyn and Long Island, who met to protest against a bill introduced by Assemblyman William F. Brush of Orange County, New York, designed to create a State Motion Picture Censorship.

> A resolution was unanimously adopted against the enactment of this bill into law and a committee of five was appointed for the purpose of opposing the proposed legislation.
>
> It was the consensus of opinion among the speakers present that this bill is the most iniquitous piece of legislation ever aimed at the motion picture industry since its inception.

The unscrupulous means which the film industry employs and the enormous amount of money spent by them to accomplish their task of defeating censorship are proof sufficient that censorship is necessary.

Another and more potent reason why censorship is absolutely necessary is found in the influence for evil which the moving pictures exercise upon children. Bad and immoral pictures imprint an indelible mark upon the minds of children, pervert their reasoning power, and serve them as guides in their own actions. Only last week a very interesting article appeared in one of Chicago's daily papers, which explains this statement fully. It proves at the same time without a shadow of

doubt how pernicious most of the moving pictures are, if they produce the effects mentioned in the statement I am going to quote. This article appeared under the heading: "Movies replace church as guide to children," and reads as follows:

The church has taken a back seat for the movies. Instead of it being the secondary influence on the welfare of children it has been relegated to the fourth class. The three important influences to-day are the home, the school, and the movies.

This is the opinion of Professor Ernest W. Burgess, teacher of sociology at the University of Chicago, who yesterday reported to the Council Censorship Commission the results of observation made by 237 teachers of the fourth, sixth, eighth, and high-school grades of the effect movies have on children.

He said of the 100,000 children tested, over 50 per cent were vitally affected by the motion picture.

"Parents of to-day are confronted with a different child-welfare problem from that faced by our forefathers," said Professor Burgess.

"The average child is more influenced by the movie than by the church and it is the parents' duty to see that children are kept from seeing harmful pictures."

Twenty-three teachers reported that movies create irresponsible and selfish views among children. Other teachers found these effects:

Belief that life is for excitement	14
False and distorted views	82
Unfits child for future duties	38
Adult and blasé views	13
Non-acquired views	11
Broadened views	10
Assists judgment	8
Belief in luck	8
Dissatisfaction	5
Prepares for future duties	2
Other bad effects	5
No reports	51

On the question of whether the movies cause a lack of respect for authority:

Yes	84
No	62
Yes, with reservation	55
Non-committal	14
No reports	18

Do the movies make the child precocious about sex life?

Yes	112
No	27
Yes, with reservation	39
Non-committal	35
No reports	20

Dr. Fred Z. Zapffee, reputed neurologist, advised that children be permitted to go to movies only once a week and that the show be not longer than one hour and a half. He said modern pictures cause children to become irritable, nervous, excitable, and that of the 500,000 who visit the movies weekly over 40 per cent visit the theaters at least three times a week.

Chairman Timothy D. Hurley and the other members of the commission expressed surprise at the revelation. The commission is conducting an investigation into the censorship situation.

How can censorship be made strong, effective, and at the same time universal? One used to see an official stamp at the end of all pictures, saying, "Approved by the National Board of Censorship". If this organization could be composed of men who were imbued with a true sense of their great responsibility, with the knowledge of the seriousness of this all-important position, and with moral courage to exercise the power entrusted to them, then and only then could it bring results that are demanded for the sound morality of the general public. In the past this national censorship has apparently had neither the courage nor the vision to realize their great responsibility to eliminate passages, pictures, and subtitles that are destructive of the morality of men. "By their works you shall know them."

In my opinion an effective national board of censorship is the only means of successfully counteracting the evil of bad and immoral pictures, and of cutting out those passages that are apt to rouse the movie fan unto sin. It seems to me that no priest as an individual could make any successful effort to combat this great evil.

Only by the concerted action of persons in authority, only by the full and hearty coöperation of Archbishops and Bishops who would sign their names to a resolution empowering a committee of three or four to approach the right tribunal to demand safeguards for the morality of men, women, and children, can adequate censorship be obtained, a censorship that would be universal and vested with authority extending over all the pictures produced.

A national censorship of from six to twelve persons, representatives of all denominations and classes who have the moral welfare of the community at heart, and who would be clothed

with absolute power to reject any objectionable film, or objectionable features in a film, would in my mind be the happy solution of this vexed problem.

Priests, ministers, and professional men working together on this board to eliminate or at least to minimize the danger of corruption of morals of old and young, would be the ideal way. There would then be no necessity for a state or city censorship.

I admit with Father Garesché that the subject is an extremely disagreeable one. But I am also convinced that silence is no longer golden, and that something must be done soon to check the evil influences of the film industries. Surely someone could start the ball rolling.

I have made a suggestion. Someone else may probably make a better one, until we come to the *modus agendi* that would seem certain of success.

CHICAGIENSIS.

DIOCESAN ORGANIZATION.

To the Editor, THE ECCLESIASTICAL REVIEW.

A contributor in the REVIEW recently [1] voiced the sentiment of many far-sighted progressive priests and religious seeking a way of increasing the purchasing power of their limited and hard-earned incomes. He pointed out the injustice of the existing wasteful system and suggested as a remedy a "common-sense plan of establishing a diocesan purchasing bureau".

After three years of active service as manager for a group of institutions operating and purchasing supplies under the title of "The Economic Association of Catholic Institutions" in the Archdiocese of San Francisco, a few words from the writer as to the general usefulness of such an association may not be amiss.

Some years ago the writer was connected with a firm making a specialty of government supplies and in dealings with large corporations. Of course the quantities purchased were large and the business was done on a competitive basis. This firm also had a salesman calling on the Catholic institutions, soliciting trade. Upon investigation it developed that our institu-

[1] June and September, 1918.

tions invariably paid higher prices than any well-organized business concern, when, as a matter of fact, they should have been receiving much better treatment. Due to their commercial rating, by reason of their reputation for always paying their bills, the trade of Catholic institutions is classed as most desirable. After experiences of this nature with several responsible firms, the writer concluded that perhaps conditions could be remedied by securing the coöperation of a number of institutions in the matter of purchasing their supplies.

We were able to secure six institutions as a nucleus. The Most Reverend E. J. Hanna, D.D., Archbishop of San Francisco, gave the movement his personal endorsement. To-day we have an organization numbering over thirty institutions, and we have accomplished a great deal in the way of economy. We have stood the test of the past three hard years, most unpropitious for experimenting on account of the grave difficulty in securing ordinary essentials, but we have weathered the storm and now look forward to a bright future.

The possibilities of effecting an economy for the various Catholic communities in the United States through the medium of central bureaus are so great that those who are not trained along such lines would perhaps doubt that vast sums could be saved annually. It is believed that at least a million dollars per annum could be saved by an intelligent spirit of coöperation on the part of the different institutions throughout the Union, and this without restriction of rights, loss of individuality, or conflict of interests.

Generally speaking, our religious are inhibited by the very nature of their calling from following work of this kind successfully. Comparatively short terms of office, the lack of special training along commercial lines, a life of detachment from worldly pursuits, and a consequent repugnance for such occupation, make it difficult and frequently impossible to achieve results usually attained in a more congenial atmosphere.

Successful buying is a science; it requires study and intelligent planning. One should not only be conversant with market conditions, but have an exact knowledge of goods; know when to buy and where to buy. There are so many elements entering into this important work that it is futile to attempt to set forth in this limited space the absolute necessity of establish-

ing some system whereby the vast sum of money that is wasted yearly may be saved to our workers in God's vineyard that they may enlarge the sphere of their usefulness.

We have made a good start on the Pacific Coast, but it is only a start and we hope for greater success. We gladly extend our most hearty approval to the contributor who, realizing the difficulties confronting many communities, is endeavoring to find a solution for them. The solution to my mind lies in concerted action and harmonious coöperation by selecting a joint purchasing agent. This agent will not only enhance the purchasing power of their limited assets, but spare them much valuable time that may be more profitably employed in the work to which they have consecrated their lives.

W. VINCENT LEAHY.

San Francisco, Calif., March 22, 1919.
903 Hobart Bldg.

STATE SUPERVISION OF CATHOLIC SCHOOLS.

To the Editor, THE ECCLESIASTICAL REVIEW.

In answer to the first question asked by the Rt. Rev. Bishop McDevitt, with regard to my communication in the April issue of the REVIEW, let me say that perhaps it would have been more precise had I used the word "monopoly" instead of "supervision", since the terms in the proposed "supervision" contained monopolistic tendencies. However I employed the word "supervision" as it was currently used when speaking of the situation. By monopolistic tendencies I mean the exclusion of non-English languages for religious instructions, the unification "of private schools of cities and other communities with the public schools as to text-books, courses of study," etc., which if left to develop along hostile lines may easily become detrimental to our cause. In some states, as in Georgia and Michigan, the attack was open, whereas the plans of the State school authorities which I had in mind, were couched in more innocent terms. Recently the open fight against the Catholic schools has been transferred to Minnesota.

My intention was to oppose any and every monopolistic intention directed by the State against private and parochial schools, and not a standardization which would establish a

common ground between the parochial and public schools in as far as our religious convictions permit. This standardization would consist in an agreement between the Catholics and the State educational authorities, regarding the requirements of efficiency, setting a definite goal to be met by the parochial schools, and recognized and accepted by the State.

It was after viewing the situation from this angle, the threatening encroachments of the State on the one hand, and the over-optimism which refused to see danger and adopt any precautionary defensive measures on the other, that I drew my two alternative deductions from the statement regarding the beneficial results our schools would enjoy under such State supervision.

A notable instance of "supervision" has occurred lately in the State of Nebraska, where the teaching of foreign languages has been banned from private and parochial schools, even during religious instructions. In the same state, measures providing for public supervision of private and parochial schools have been introduced before the Legislature. This "supervision", in view of the language ban, which was passed in spite of remonstrances based on religious grounds, scarcely promises to be beneficial.

The following account, which rests on facts, may be interesting. Some time ago, a successful effort was made in a Western county to consolidate several small school districts into one. Before the large public school was built, officers of this newly consolidated school district approached the local pastor to obtain information on the probable attendance at the new parochial school then in contemplation. The reason for this was to avoid all unnecessary room and building expenses connected with the new public school. Both the parochial and public schools were erected under plans answering the needs of the consolidated plan. Naturally, distances from school were greatly increased. The State provided free bus transportation for its pupils, but refused it to children of the parochial school. The attendance of the Catholic children was handicapped. To meet this emergency the pastor established a boarding department in his school for the children who lived too far off. This, however, entailed additional expense for the Catholic parents. Their children were refused that ac-

commodation, trivial in itself, yet essential, which the public school pupils enjoyed, and this in spite of the fact that the line of travel was common to both, and that the Catholic parents were actually paying a part of the cost of the accommodation. What is true of this district may become true of many others like it, and may become true of city schools as well. Of course such accommodation is scarcely to be expected under the present conditions.

Granted, in the instance just cited, that that parish school is open to and under State supervision, amounting probably to control, and that it has met and complied with all the "requirements affecting educational and sanitary conditions put down by the State authorities," it is a question, whether those Catholics whom the Right Rev. Bishop has in mind, would continue to prefer the new régime, and whether public opinion could, in the face of such open and unjust discrimination, persevere very long in its present bigoted attitude, and continue to refuse any concessions to the crying demands of justice.

The problem is a formidable one, and calls for immediate action, not uncompromising and defiant, but well tempered, eager for an understanding and coöperation with the State authorities, in order to safeguard the interests of both.

SACERDOS.

THE PUBLIC INFLUENCE OF CATHOLICS.

To the Editor, THE ECCLESIASTICAL REVIEW.

I enclose a clipping from the *Catholic Columbian* (7 March, 1919) which might serve as a useful hint to priests, in other parts, how to secure by legitimate endeavor the influence of organs of public opinion in their own districts. Catholics may have reason to complain of legislation that injures their just interests. If so, the remedy is in most cases in their hands, at least as things are at present in America, and before bigotry gets control, as in Mexico and elsewhere. It is not so difficult to reach the representatives in the State Legislature, and obtain fair treatment. Let me give a case in point.

Some years ago the infamous Margaret Shephard came to Columbus, Ohio, to give her abominable lectures against the Catholic Church, priests and nuns. The Ordinary, when con-

sulted, was of opinion that it was best to ignore her entirely. But the Knights of Columbus, with his full sanction, called on the mayor and sheriff to protest. They were received by both most kindly, and their request was taken up with this reply:

"We were waiting for some one to object and protest, so that we could act. Now we have the necessary condition, and this whole insulting business will end."

Immediately, that is to say that same afternoon, the sheriff arrested the infamous woman. A week or two later, when circulars were being distributed in the town, announcing the advent of an "ex-priest" who proposed to take up the same matter in a series of lectures, the impostor was promptly advised not to set foot in Columbus if he wished to avoid jail. He did not come.

I take it that as Catholics we are too timid in the defence of our rights of conscience. A few men, like Bishop Hughes of New York, Brownson or McMaster, would be apt to put some spirit into priests and people, to make them defend their rights as American citizens against any kind of Know-nothing call from the bigots who seek to influence legislation against Catholics.

The clipping referred to above reads:

Very few secular papers have paid any attention to the question of sacramental wine, as affected by the coming prohibition laws, both federal and state. One honorable exception is the *Ohio State Journal*, which in a recent issue editorially said—we quote it in full:

"The Miller-Crabbe prohibition bill apparently imposes needless and unreasonable regulations upon the sale of wine for sacramental purposes. The Federal prohibition amendment as well as the State amendment specifically excepts from the operation of prohibition wines used for sacramental purposes. In fact, it is conceded that wines used for such purposes are not to be regarded as intoxicating beverages, but are a holy symbol of the blood of Jesus Christ. No restriction upon the purchase of wines for sacramental purposes should be imposed upon the clergy. Priests and Protestant ministers alike should be permitted to purchase wines for sacramental purposes whenever and wherever they please and in whatever quantities seem to them wise, provided such purchase is made upon affidavit that such wine is to be used solely for sacramental purposes. The church people of this State will not tolerate regulatory provisions in this matter

which place unnecessary hardships or inconvenience upon the clergy or do not comport with the dignity of the Church."

The men in charge of Ohio legislation are carried away by the recent success they have met with and need to be curbed. Will some one do so? Has any effort been made or are we to go along and bear any and every crank legislation without a protest? Fanatics are not all dead; down South they are in evidence with the latest cry, "Prohibition in the church also—no wine for any church." Absolute domination is what these people want—then persecution; and we sit down and smile and say nothing.

A member of the Ohio Legislature remarked the other day: "Why don't you Catholics come before that committee and tell what you want? Pin them down to their promise — White and these Anti-Saloon men, who so solemnly promised before election that no restraint would be made as to wine for altar purposes. Go after them. They won't come to you. Have you no Catholic members of the Legislature to look after your interests? I can tell you confidentially that there is more than one member of the Legislature who will be glad to hit your Church a blow, if he can do so without being discovered." Well, readers, that's a fair presentation of the case, but we—nearly a million Catholics in Ohio—will calmly sit down, listen, and all we have to say is, "Get off the track, the train is coming."

A. G.

OFFERINGS OF "SPIRITUAL BOUQUETS" FOR SOULS OF DEPARTED.

Qu. In this parish there is a custom of offering spiritual bouquets for the departed. Recently a woman called at the rectory with seventy dollars received as spiritual bouquets for her departed daughter. She asked: "Am I obliged to have seventy Masses said for my daughter, or may I enroll her as a perpetual member in the various home and missionary societies in which as a member she will share in the Masses offered in perpetuity for deceased benefactors."

On the occasion of the same visit this good woman asked whether or not it was possible to enroll her deceased husband, a non-Catholic, as a perpetual member in the above mentioned societies. Some of her friends were of the opinion that deceased memberships were restricted to those who had died in the faith.

Resp. The main purpose of the "Spiritual Bouquet" as a practice among devout Catholics is, we take it, to procure intercession with God. This object is attained by prayer and devotional acts, but chiefly by the offering of the Holy Sacrifice.

Enrollment in some pious society accomplishes all these purposes, and would therefore be a just interpretation of the intentions of those who offered the alms in the form of a spiritual bouquet.

Whether a non-Catholic may be enrolled as a perpetual member in a Catholic Society must depend on the expressed purpose and nature of the latter. We know that Mass may be offered privately, that is by way of intercession, for a non-Catholic who did not die repudiating the Catholic faith, since charity obliges us to hope that one supposed to be *in good faith*, may obtain salvation through God's fatherly mercy. Membership in a society whose avowed object is devotion for the souls in purgatory, that is to say prayer for those who have not put themselves out of the reach of God's mercy, would not necessarily exclude a non-Catholic. On the other hand, a society whose recognized object is representative of Catholic teaching and discipline cannot admit to membership anyone who does not expressly accept this representation. Thus a sodality of Catholic catechists, or of priests as official interpreters of divine truth, could not admit a member, living or dead, who fails to represent these objects. The fact that Catholic societies for missionary propaganda as a rule include both objects is ground for fearing that such enrollment would be misunderstood as ignoring the limits of orthodoxy, and might therefore give scandal.

THE "JURA STOLAE" FOR THE ASSISTANT.

Qu. Where a pastor deputes the assistant to say as a rule the nuptial and funeral Masses, may the latter exact an additional stipend for these Masses by way of the ordinary "intention", apart from the regular third of the *jura stolae* of which, according to our diocesan statutes, the pastor is allowed two-thirds. Why should the pastor receive the full share when he does not say the Mass?

Resp. The pastor receives the larger part of the *jura stolae* by reason of his position as superior. The part allowed the assistant is supposed to be adequate compensation for the labor involved in the performance of these duties and hence for the intention of the Mass. "Pro nuptiali vel exsequiali missa quam alio celebrandam committat, ordinariam tantum eleemosynam

Parochus dare potest, retento pinguiori stipendio quod pro ipsis missis datur, modo ratione officii parochialis". (S. C. C., 11 May, 1888.)

STIPEND IN CASE OF BINATION.

To the Editor of the Ecclesiastical Review.

According to Canon 824 it is forbidden to accept a stipend on days on which the pastors must celebrate Mass for their parishioners.

The New Canon Law in its Practical Aspects (p. 124) says: "When a priest says two Masses on the same day and has to apply one Mass under a title of justice, he cannot accept more than one stipend." It would seem that the Canon does not absolutely forbid the taking of a stipend if another Mass is to be said, and neither does this quotation from page 124. Nevertheless, the idea prevails that no stipend can be taken for the second Mass. What is your opinion?

If the acceptance of any stipend is forbidden on those days, to avoid the abuse of saying two Masses in the same place, when not necessary: it is also forbidden when a second Mass has to be said in another place—a mission, for instance; because in that case the abuse most likely would not arise, since no priest would travel and say a second Mass in another place, just for the sake of a stipend. According to Canon 466 that Mass does not have to be said *pro populo*, since one Mass is sufficient.

Pastors are now said to be obliged to say Mass *pro populo* on Sunday, holidays of obligation, etc., and also on feasts which are suppressed. In obliging us to say Mass *pro populo* on suppressed feasts, the legislators no doubt expected the faithful to be present. There are many places here in the West where there is not a single person present at the Holy Sacrifice of the Mass on those days, though it is announced that Mass is said *pro populo* on those days. Is the pastor in those instances still bound to say Mass *pro populo?*

Canon Law tells us that all dioceses are divided into parishes, and vicariates and prefectures apostolic into quasi-parishes. This division of parishes calls for exact boundary lines. What shall one say of certain parishes in some Western dioceses extending over a territory of 50 by 50 miles, parishes where the demarcation is almost an impossibility, parishes where the pastor does well if he gets five hundred dollars a year for maintenance? Are such parishes placed on the same level with well-defined city or country parishes? Are they placed on a higher level than city parishes of a prefecture apostolic? Are these virtually limitless parishes to be looked upon as real par-

ishes, and are the priests who take care of them with much labor and with hardly enough to make ends meet, obliged to say the Mass *pro populo?* An answer or a discussion of these questions would be very much appreciated. W.

Resp. A stipend cannot be taken for each of two Masses said on the same day, unless there be a special indult to that effect. The *Missa parochialis,* which the pastor is " ex officio " obliged to say for his parishioners, is regarded in canon law as having a perpetual stipend attached to it, under the supposition that the pastor derives his main support from the parish. Hence he is assumed to have accepted a stipend for that Mass, and may not receive another for a second Mass. The same applies to similar obligations accepted by a priest in behalf of some " opus pium " and to which he is bound " ex justitia," as well as to the case when he accepts the obligation of supplying Masses that cannot be said by someone else who has a similar obligation.

As regards the obligation of the *Missa Parochialis* on the prescribed feasts, the fact that the people do not assist at it has no bearing on the obligation. That obligation arises solely from the pastoral charge by which the shepherd of the flock is supposed to pray for his people and offer the Holy Sacrifice collectively for their benefit on certain days.

If a priest has to say two Masses in separate places under his pastoral care, the bishop may, as appears from a decision of the S. Congr. of the Council,[1] permit a certain allowance from the stipend to compensate for the labor and expense of the journey.

The question of how far our missionary rectors, not included in the vicariates, have the canonical rights and duties of *parochi* is still to be decided by the Commission for the interpretation of the new Code.

EXTREME UNCTION TO ONE WHO REFUSED IT WHEN CONSCIOUS.

Qu. Is it allowable to give Extreme Unction to one who is unconscious but who refused the same Sacrament five minutes before lapsing into unconsciousness?

Resp. The refusal of the Sacrament may indicate a disbelief in its efficacy or a disposition implying alienation from

[1] 23 March, 1862. Cf. Marc, *Institut.*, 1609 ad 2.

the Church. But it may also proceed from a natural dread of recognizing the immediate approach of death. A dangerously sick person does not always share the assurance of those round him that he is in imminent danger of death; hence the desire to defer the reception of what is often regarded as a last resort. Under this impression good Christians at times decline Extreme Unction, though they have no doubt of its virtue nor wish to be deprived of the Sacrament at their last hour. Whether this is the motive of the refusal or not must be judged from the general character, previous life, and attitude of mind of each individual. Where faith in the efficacy of the Sacrament can be justly assumed, the unconscious person should be given the benefit of the doubt as to his actual desire to receive Extreme Unction in his great need. On the other hand the absence of such a presumption would forbid the administration of the Sacrament.

BLESSING OF ROSARIES.

Qu. In blessing rosaries with the Dominican blessing, is it necessary for validity to use the long formula, the one, namely, "propria Ordinis Praedicatorum", as found in the *Ritual Romanum* (ed. Ratisbonae et Romae, 1913), or in *The Priest's New Ritual* (published by Murphy, Baltimore; ed. 1902, p. 231)?

Resp. Since 23 November, 1918, it is no longer necessary "ad validitatem" to use the long blessing "propria Ordinis Praedicatorum." The simple sign of the cross, however, will not suffice. One must use the shorter form, as approved by the S. Poenitentiaria, which is as follows:

BENEDICTIO ROSARIORUM B. M. V.

FORMULA BREVIOR

(ex Rescripto S. Poenitentiariae, diei 23 Nov. 1918).

Ad laudem et gloriam Deiparae Virginis Mariae, in memoriam mysteriorum vitae, mortis et resurrectionis ejusdem Domini nostri Jesu Christi, benedicatur [1] et sanctificetur haec sacratissimi Rosarii corona: in nomine Patris et Filii, et Spiritus Sancti. Amen.

Stola et aqua benedicta adhiberi possunt ad libitum.

[1] Si fuerint plures coronae dicatur in plurali.

MEANING OF THE LENTEN INDULTS GRANTED TO THE UNITED STATES AND CANADA FOR TWO YEARS.

Herewith we print two belated documents from the S. Congregation of the Council referring to the law of the Lenten abstinence for America. From the tenor of these two indults it would appear (and this is the opinion of several canonists whom we have consulted) that the general law on the subject was intended to replace the local indults and regulations hitherto in force in different sections of the country. The fact that the indults are granted for two years only is additional evidence of the intention of the Holy See to bring the law of fast and abstinence into general uniformity.

SACRA CONGREGATIO CONCILII.

Beatissime Pater:

Emus Archiepiscopus Baltimorensis nomine proprio et aliorum Episcoporum Statuum Foederatorum in America, ad pedes Sanctitatis Vestrae provolutus, humiliter postulat ut tempore quadragesimae lex abstinentiae a die Sabbati transferatur ad feriam IV, uti mos jam invaluit vigore Apostolici Indulti alias obtenti, excepto Sabbato Quatuor Temporum.

Ex Audientia SSmi diei 14 Januarii 1919.

SSmus D. N. Benedictus PP. XV, audita relatione infrascripti Card. Sacrae Congregationis Concilii Praefecti, pro gratiam iuxta preces benigne annuere dignatus est ad biennium.

F. CARD. CASSETTA, *Praefectus*.

SACRA CONGREGATIO CONCILII.

Beatissime Pater:

Cardinalis Archiepiscopus Quebecensis et ceteri Ordinarii ditionis Canadensis humiliter petunt a Sanctitate Vestra facultatem vi cuius transferre possint, durante quadragesima, legem abstinentiae a Sabbato ad Feriam IV, exceptis hebdomadibus Quinquagesimae et Quatuor Temporum.

Ex audientia SSmi diei 14 ianuarii 1919.

SS. D. N. Benedictus PP. XV, audita relatione infrascripti Cardinalis S. C. Concilii Praefecti, benigne annuit pro gratia *ad biennium*.

F. CARD. CASSETTA, *Praefectus*.

CLERICS RETURNING FROM WAR SERVICE.

The Decree of the S. Congregation of Consistory *Redeuntibus* (25 October, 1918) obliges clerics who are released from military service after the war, to report to their Ordinaries and to make a retreat, before being admitted to the exercise of the regular priestly ministry in the diocese. Some doubts have been raised whether clerics who have received indefinite leave of absence, without being absolutely released from military service, are included in this ordinance. The S. Congregation has answered (21 December, 1918) that the clerics in question are embraced in the decree; but that those who, being *in bona fide* doubt, had failed to report, were not affected by the censure attached to the decree.

CESSATION OF EXTRAORDINARY FACULTIES GRANTED DURING THE WAR.

By a decree published in the Analecta of this issue of the REVIEW the S. Congregation of Consistory revokes the extraordinary faculties granted to priests recently engaged in war service, and which are comprised under the following heads:

general form of absolution (sacramental) without previous confession;
unrestricted absolution from censures and reservations;
privilege of celebrating Mass in the open or in temporary structures;
duplicating, celebrating after the noon hour or without fasting, as necessity dictated;
reserving the Blessed Sacrament on ships and in camp hospitals;
indulgenced blessing of sacred objects;
dispensation from the recitation of the Breviary and substitution of other prayers for the same.

Another decree of the S. Congregation of the Council withdraws the provision by which benefices vacant through the absence of priests in the war service might be held open beyond the term of six months stipulated by the general canon law, so as to be restored to legitimate claimants in case of release from military service.

RENEWAL OF ALTAR BREADS.

The Sacred Congregation " de Disciplina Sacramentorum " [1] directs attention to an abuse that has of late entered the sanctuary in the matter of procuring altar breads for consecration at Mass. The inconvenience which many pastors find in having the hosts baked has led to a new species of traffic by which the making of altar breads is commercialized. Hosts are baked in large quantities by religious or others, and distributed to vicars forane, deans, and pastors, who in turn distribute them to priests under their charge in quantities sufficient to last three or four months. In thus saving the individual priest the trouble of having his supply of altar breads made, there is danger of irreverence and invalid consecration, and, besides, the rubrics of the Ritual and the prescriptions of Canon Law are violated. The latter ordain that the particles to be consecrated be fresh (" recenter confectae ") ; that is to say, they should be not older than a week or at most two. In like manner the Sacred Hosts are to be renewed frequently; that is to say, every week or at most two. The Congregation wishes priests to be reminded of this; and hence enjoins that the decree or its contents be published in the official organ of the diocese.

THE CHANTING OF THE INTROIT.

To the Editor, THE ECCLESIASTICAL REVIEW.

Permit me to call your attention to the following quotation from Fr. Fortescue's *The Mass*, a propos of the question n. 4. answered by Dr. Kelly in the April issue of the REVIEW, p. 451: " May the choir begin the Introit before the celebrant comes to the altar? "

Fr. Fortescue says (p. 224) : " Lately the rule was not to begin the Introit till the celebrant was at the altar, whereby its meaning as the processional psalm was destroyed. Now the Vatican Gradual has restored the old idea; the Introit is to be sung while the celebrant goes to the altar. "Accedente sacerdote ad altare incipiunt cantores antiphonam ad Introitum." (Rub. 1.) This, it seems to me, should dispose of undesirable processionals.

J. BRUNEAU.

[1] See Analecta of this number, p. 539, for text of the decree.

Ecclesiastical Library Table.

RECENT BIBLE STUDY.

Dr. Torrey on Acts.

I. The Aramaic Source. In a former study of Dr. Torrey's theory of an Aramaic source of Acts, we have given the critical antecedents of this gratuitous guess.[1] That the surmise is gratuitous, higher critics do not admit. They fancy, the historical worth of the Synoptics has been degraded down to the low level of their trumped up Q. And so it must be that Luke's history of the early Church had an equally worthless origin. However, the unspeakable gratuitousness of the Yale professor's method is without any doubt. He proves nothing; theorises a bit; muses some more; and finally progresses along the lines of absolute certainty. The reader must presume or assume that Acts 1-15: 35 depends, for its historicity, not on God the Author of Scripture, but on a hitherto unknown quantity. Let x equal the source of Acts, and Torrey the inspirer of Luke. What is the algebraic equation? Dr. Torrey tells us. Here is the final dose, which he administers to spoon-fed critics. Yale young hopefuls swallow it with eyes closed:

> A man, presumably of Jerusalem, undertook to set forth the main facts touching the growth of the Christian church from the little band of Jews left behind by Jesus to the large and rapidly growing body, chiefly Gentile, whose branches were in all parts of the world. He was a man of catholic spirit and excellent literary ability. He wrote in Aramaic, and with great loyalty to the Holy City and the Twelve Apostles, and yet at the same time with genuine enthusiasm for the mission to the Gentiles and its foremost representatives, especially Paul. His chief interest was in *the universal mission* of Christianity. . . . From the very beginning of his account, he had in mind as its central feature the wonderful transition from Jewish sect to world-religion. . . . It is a skilful arrangement of his material by which he makes it all lead up, in successive steps, to the first great triumphs of the new faith on foreign soil. . . . There are unquestionably strong reasons for concluding that Lake has preserved for us, practically intact, the whole of the Aramaic narrative which had come into his hands; and perhaps equally cogent reasons for

[1] Cf. "Aramaic Acts", ECCLESIASTICAL REVIEW, April, 1919, pp. 461-466.

believing that this document had not been pieced together from fragmentary written sources, but rather composed entire by a single Judean narrator.[2]

The snake in the grass is now revealed. Christianity is falsely said to have started as a Jewish sect. The fact is ignored that our Lord made claim to a special message for the whole world. According to the witness of John alone, Jesus made this claim of Divine Ambassadorship thirty-two times. He again and again insisted: "My teaching is not mine, but His who sent me"; [3] "As the Father hath sent me, so I send you".[4]

Torrey simply ignores the new revelation, given to the world by Christ Jesus; the indefectible and infallible teaching body, which He established to hold and to hand down this deposit of faith; and the universality of world-mission, which according to its Divine constitution is an essential attribute of the Church.[5] Instead of this Divine institution, the Yale critic proposes a human evolution of Christianity "from Jewish sect to world-religion". The idea of such an evolution got hold of his fancied "single Judean narrator"; Luke took over "practically intact, the whole of the Aramaic narrative which had come into his hands"; and Dr. Torrey has at last discovered, on whom Luke relied for the history of the early Jerusalem Church. He has saved the world from the ignorance of belief that God is the Author of Acts.

II. Arguments of Torrey. All this destructive criticism masquerades under the respectable form of textual study. Below the mask reeks a foul canker. Had Dr. Torrey merely tried to show that Luke made use of written Aramaic sources, his theory would have been an innocent essay. We may just as readily admit written Aramaic sources of Acts, as written Aramaic or Hellenistic sources of the Synoptics. But in the Yale professor's theory, the inspiration of Acts is impugned; God, the Author of Sacred Scripture, is set aside. An erring

[2] "The Composition and Date of Acts", *Harvard Theological Studies*, I (Cambridge: Harvard University Press, 1916), pp. 64-65.

[3] John 7: 16.

[4] John 20: 21.

[5] Matthew 28: 18-20; and Mark 16: 15-16.

human document, the very existence of which is a mere dream, is supposed to have been written to demonstrate a false thesis—the evolution of Christianity as a "transition from Jewish sect to world-religion"; and to this phantom is assigned all the authority, on which Acts 1-15 : 35 relies. Indeed, the inspired sacred writer of Acts is said to be of less historical worth than his supposed source. For he is guilty of "serious mistranslation".

1. *A Supposed Error of Luke.* We give an "example of serious mistranslation" of this phantom Aramaic Acts. If Luke had only taken a course in Semitics at Yale, under tutelage of Dr. Torrey, the Church would not now face the charge of having been benighted because of a "serious mistranslation" of Palestinian Aramaic; and the critic might not have experienced the exquisite pleasure of blowing the text of Acts to pieces with as little concern for God's Word as he has for Divine tradition, when he lolls on a morris-chair in a well appointed study and nonchalantly blows forth one ring of smoke in dainty pursuit of the other.

In Acts 2 : 47, "the most interesting of all the phrases which suggest translation is found".[6] It reads: ὁ δὲ κύριος προσετίθει τοὺς σωζομένους καθ' ἡμέραν ἐπὶ τὸ αὐτό; *Vulgate*, "Dominus autem augebat qui salvi fierent quotidie in idipsum".

Dr. Torrey tells us: "the words ἐπὶ τὸ αὐτό have remained an unsolved riddle". Yes, to Protestants. They might have got light from the Vulgate, which they often belittle. They do not admit the mystic union of Christians in the mystic Christ by a permanent and intrinsic principle of justification; and, as a consequence, fail clearly to translate this phrase. We append a few attempts at translation:

Authorized Version: "And the Lord added to the Church daily such as should be saved". Here is followed the *textus receptus*, which carries the troublesome phrase over into the next verse; and inserts *to the Church.*

English Revised: "And the Lord added to them day by day those that were being saved". The marginal note inserts *together* after *added.* The *American Revisers* have the same

[6] Composition and Date of Acts, p. 10.

translation, except that they omit *being*. The *Baptist Bible*[7] follows the *English Revised*, though it goes back to *daily* of the *Authorized*.

Moffatt, in "The Historical New Testament,"[8] translates: "And day by day the Lord added the saved *to their number*". In the "New Testament, a New Translation,"[9] he has: "Meanwhile the Lord added the saved daily *to their number*".

Weymouth:[10] "Also, day by day, the Lord added *to their number* those whom he was saving".

Twentieth Century New Testament:[11] "And the Lord daily added *to their company* those who were in the path of Salvation".

Rheims slavishly translates the Vulgate: "And our Lord increased them that should be saved, daily *together*". It explains in an accurate note that "the visible society of men joined in Christ" is meant by the moot-phrase. *Challoner* improved upon *Rheims*: "And the Lord increased daily *together* such as should be saved".

Decidedly here is "an unsolved riddle". How does Torrey solve the riddle, which poses the Protestant translators? Lo, the wiseacre's affected wisdom now follows.

Since the critical scholars, who did the above Protestant versions, were at a loss rightly to translate Acts 2:47, there must be something wrong with the text. By all the logic of high-handed criticism, that is so. To gainsay that conclusion is to dub one's self uncritical and mediæval. So the critical and up-to-date Dr. Torrey proceeds to overreach his premises, and to tread rough-shod on the first principles of right reasoning.

Luke's ἐπὶ τὸ αὐτό is wrong translation of an Aramaic source. Therefore we must get back the Aramaic original. Now the Hebrew equivalent to ἐπὶ τὸ αὐτό of lxx is *jáhád*[12] or *jáhdāû*.[13] And the only Aramaic equivalent worth considering is *láhadâ'*

[7] Philadelphia: American Baptist Publication Society, 1913.

[8] Edinburg: T. & T. Clark, 1910.

[9] London: Hodder & Stoughton, 1913.

[10] *The New Testament in Modern Speech* (London: James Clarke & Co., 1903).

[11] London: Sunday School Union, 1904.

[12] Psalm 2:2.

[13] Isaias 43:17.

or *láhdâ'*. But *láhdâ'* in Palestinian Aramaic means *greatly*, and not *altogether*. Luke did not know this. He was of Antioch, and not of Judea. He translated his source as if it were Antiochean Aramaic. So he missed the meaning. He should have translated σφόδρα, "greatly"; he missed the point, and wrote ἐπὶ τὸ αὐτό. So the beneficent Dr. Torrey leaps from his Aramaic laboratory; dashes to the rescue of the uncritical Luke; and gives to the Church the Sacred text as it would have come down to us, if only Dr. Torrey and not the Holy Spirit had been responsible therefor:

> The use of *láhdâ'* to mean "greatly", etc., is a peculiarity of the Judean dialect, while the Greek version was presumably made at some distance from Judea. This use of the word is not only absolutely unknown in the Aramaic of Northern Syria and in classical Syriac, but it is also unheard of in the other Palestinian dialects, including even the Galilean. It is never found, for instance, in the Palestinian Talmud or Midrash. If we suppose, for example, that this document of the Jerusalem church, composed in Judea, was translated by a native of Antioch, familiar with Aramaic from his childhood, we can scarcely doubt that on coming to this *láhdâ'* he would be somewhat puzzled by it. It could hardly suggest to him, in this context, any other idea than "together", and we should expect him to render it by the customary phrase, ἐπὶ τὸ αὐτό. . . . We may then restore the original Aramaic. . . . The correct rendering would be: "*And the Lord added greatly day by day to the saved*". The argument derived from this passage is exceedingly forcible.[14]

"Nascitur ridiculus mus". After much colossal, linguistic labor, the doctor delivers himself of a new reading which is not proportionate to the efforts of his travail. Yes; but it is rather his method, than the offspring, that we are opposed to. This mountebank juggling with the inspired text; this high-handed incrimination of Luke; this unwarranted accusation that God, the Author of Scripture, allowed the sacred writer of Acts to be guilty of "serious mistranslation" of his source; this *critical* cock-sureness that the Church was in error by canonizing a mere human document, erroneously translated into Hellenistic —all this higher criticism is mere sham and deceit, the blasphemy and unholy trickery that have ever posed as science in

[14] Composition and Date of Acts, pp. 13-14.

opposition to supernatural religion. Against such a trickster as Dr. Torrey, we pray with the Exilic poet:

> O Jahweh, save my soul from the lying lip,
> From the trickster's tongue.
> What doth it give to thee, what doth it add to thee
> This trickster's tongue?
> Sharp arrows of the warrior,
> With coals of broom.[15]

The unscientific attack on the historical worth of an inspired book of the Bible may bring the warmth of "coals of broom" to those that are chilled by unfaith; but it is searing to true faith, by branding as human a document which is Divine; it kills faith in the Bible, as "sharp arrows of the warrior" are death-dealing to a foe.

2. *No Error at All.* Acts 2:47 is quite clear, if read without the prejudices that have invaded the clinical department of Yale's School for Biblical Surgery. The moot-phrase, ἐπὶ τὸ αὐτό, needs not be dissected by Yale's Professor of Evangelectomy; it bears well the inspired meaning of the text, without being sutured thereto by any Murphy-button of Aramaic fabrication. In Attic, as well as Hellenistic, the sense is "unto the same end", "for the same purpose". The meaning of Luke is Pauline: "And day by day the Lord increased the saved unto the same end",—i. e. unto the mystic union with Christ Jesus.

3. *Attic Usage.* To see the Attic use of ἐπί in the causal sense of *purpose*, one has only to glance at the Greek dictionary of *Liddell and Scott*.[16] Xenophon has ἐπὶ τοῦτο, "for this purpose";[17] Plato, ἐπὶ αὐτὸ τοῦτο, "for this very purpose";[18] Aristophanes, ἐπὶ τί, "to what purpose?"[19] Thucydides has the very same phrase as Luke: "And the opinions of the majority were *to the same purpose* (ἐπὶ τὸ αὐτό),—to wit, that the Athenians had already done wrong, and should wage war at once".[20] The same writer frequently uses Luke's idiom in the

[15] Psalm 119:2-4.
[16] 8th ed. (New York: American Book Company, 1897), pp. 255 and 526.
[17] *Anabasis*, II, v, 22.
[18] *Gorgias*, 447 B.
[19] *Nubes*, 256.
[20] Book I, 79; cf. also V, 87.

expression ἐφ' ᾧ, "to which purpose". In fact, the *purpose* meaning of ἐπί, governing either a noun or a pronoun, is commonplace in Demosthenes and other Attic writers.

4. *Septuagint Usage.* More frequent than Attic is the Hellenistic use of the phrase ἐπὶ τὸ αὐτό in the sense "unto the same purpose". In the lxx, we find, the following passages witness to the moot phrase: Genesis 29:2; Exodus **26:9** (bis); Deuteronomy 12:15, 22:10 and 11, 25:5 and 11; Josue 9:2, 11:5; Judges 6:33, 19:6; 2 Kings 2:13, 10:15, 12:3, 21:9; 1 Paralipomenon 10:6; 2 Esdras **4:3**, *14:8* (Nehemias 4:2), 16:2 and 7; Psalms *2:2*, 4:8, 18:9, **33:4**, 36:38, 40:6, 47:4, 48:2 and 10, 52:3, **54:14**, 61:9, 70:10, **73:6** and 8, 82:5, 97:8, *101:23*, 121:3, 132:1; Ecclesiastes 11:6; Isaias 66:17; Jeremias **3:18**, 6:12, **46:12**, 50:4; Daniel 11:27, *Bel and the Dragon* 27;[21] Osee *1:11*; Amos 1:15, 3:3; Micheas 2:12; Nahum 1:9; Malachias **2:3**. To these citations may be added the witness of the apocryphal 3 Machabees **3:1**.

Fifty-six times the lxx uses the phrase ἐπὶ τὸ αὐτό to mean "unto the same end", "for the same purpose". We print in bold clarendon the references to passages, wherein the construction exactly parallels that of Acts 2:47; in these passages the phrase is an adverbial modifier of an active transitive verb. The *italic* references are to passages in which the verb is passive or middle, and consequently comparable in construction with Luke's active transitive προσετίθει.

To the lxx witness conforms the usage of the other early Hellenistic versions of the Old Testament. Though only fragments of these versions are now extant, the phrase in question occurs in *Aquila*, Jeremias 13:14, and 49:3; *Symmachus*, Psalm 30:14, Ecclesiasticus 41:19 and 52:8, Jeremias 13:14 and 49:3; *Theodotion*, Psalm 140:10, Isaias 65:7, Daniel's Susana 14, and Daniel's Bel 27; *Quinta*, Psalm 140:10; and is an Hexaplaric reading of Prov. 29:13.

These citations of the Hellenistic versions of the Old Testament prove to the hilt the meaning of the phrase ἐπὶ τὸ αὐτό.

[21] These are lxx readings of Daniel, preserved in only one Ms., the Chigi, a ninth-century cursive; the Church early adopted Theodotion's Daniel in place of the lxx. St. Jerome says: "illud quoque lectorem admoneo, Danielem non juxta lxx interpretes sed juxta Theodotionem ecclesias legere" (*Præfat. in Daniel*). In his *Apologia adversus Rufinum*, ii, he writes: "ecclesiæ juxta Theodotionem legunt Danielem. Ego quid peccavi, si ecclesiarum judicium secutus sum?"

It is a most ordinary expression, that has reached Hellenistic from Attic; and needs no Aramaic side-lights to show its *prima facie* meaning. Luke, or any one else familiar with either Attic or Hellenistic Greek, would quite naturally use this phrase to indicate " unto the same purpose ".

5. *New Testament Usage.* In the early Church " unto the same purpose " had a very special, technical meaning; ἐπὶ τὸ αὐτό indicated the very same end and purpose—liturgical, soteriological, and other—unto which all Christians were united in the mystic union in the mystic Christ, that union which is implied in the Pauline " in Christo ".

Our phrase is found ten times in the New Testament: twice in the Synoptics, five times in Acts, and three times in Paul. Only Matthew, Luke and Paul are our witnesses. Matthew uses the phrase in a general sense; Luke and Paul bear witness to the general meaning three times, and to the specific sense of the Pauline communities six times. We group Luke with Paul, as the consecrated, technical, Christian meaning of ἐπὶ τὸ αὐτό seems to us to be essentially Pauline, and to be got by Luke from the Apostle of the Gentiles.

In the Synoptic use, the phrase has the general sense " unto the same purpose ". Thus Matthew says that the Pharisees " gathered together for the same purpose ".[22] In an eschatological discourse, according to Luke, our Lord foretold that " of two women grinding unto the same purpose," one would be taken and the other would be left.[23]

The technical meaning of ἐπὶ τὸ αὐτό begins with Acts and the Epistles of St. Paul. In Acts, we read that there was " a meeting of about an hundred and twenty unto the same purpose ", when Peter proposed the election of a successor to Judas.[24] At the coming of the Holy Spirit, " all were together unto the same purpose ".[25] Thereafter " all that believed unto the same purpose owned everything in common ".[26] "And day by day the Lord increased the saved unto the same pur-

[22] Matthew 22 : 34.
[23] Luke 17 : 35.
[24] Acts 1 : 15.
[25] Acts 2 : 1.
[26] Acts 2 : 44.

pose".[27] All became Christians *unto the same purpose*, wherefor all were mystically united in Christ. Only once in Acts is this phrase used in a non-technical sense; and that is in a citation of Psalm 2 : 2.[28]

St. Paul, when speaking of the gatherings of the early Christian communities, uses ἐπὶ τὸ αὐτό in the strictly technical sense of the purpose of the mystic union in Christ Jesus. He tells the Corinthians, when they "meet together unto the same purpose", their meeting should be worthy of the Eucharist.[29] And "if the whole church gather unto the same purpose"—that is, unto liturgical worship in mystic union with Christ—the gift of prophecy is more helpful to the faith of the community than is the gift of tongues.[30] Only once does St. Paul use ἐπὶ τὸ αὐτό in a non-technical sense, which does not refer to the singleness of purpose of the mystic union of Christians in the mystic Christ; that is when he urges the Divine purpose of the marriage state.[31]

Since the great Apostle made use of this technical meaning of our phrase, it is likely that he is the source of Luke in Acts. There is no need of vaunting and flaunting an Aramaic origin of an expression, whose Attic and Hellenistic history is linguistically quite clear and conclusive except to the obfuscated intelligence of the higher critic.

6. *Witness of the Early Fathers.* Quite naturally the Apostolic Fathers borrowed the Pauline phrase ἐπὶ τὸ αὐτό to indicate the community of purpose of all who were mystically united in Christ Jesus.

St. Clement of Rome, A. D. 93-95, urges that, like as the angelic hosts chant the "Holy, Holy, Holy" before the throne of God, "so we, with one mind, brought together by the dictate of conscience unto the same purpose, should earnestly cry as it were with one voice unto Him.[32]

St. Ignatius, A. D. 110-117, exhorts the Ephesians to community of prayer; for the power of Satan is best destroyed,

[27] Acts 2 : 47.

[28] Acts 4 : 26.

[29] 1 Corinthians 11 : 20.

[30] 1 Corinthians 14 : 23.

[31] 1 Corinthians 7 : 5.

[32] *1 Corinthians* 34 : 7; Harnack-Gebhardt, *Patres Apostolici*, 2d. ed., I, 1 (Leipzig: Hinrichs, 1876), p. 54.

" when ye are many together unto the same purpose ".[33] He warns the Magnesians against going their own sweet way of devotion instead of gathering together " unto the same purpose ".[34] Twice to the church of Philadelphia, he commends this union " unto the same purpose ".[35] The phrase ἐπὶ τὸ αὐτό in reference to the common purpose of the Christians mystically united in Christ, is also used by the Letter of Barnabas[36]—A. D. 70 according to Sanday, 130 according to Harnack; and by St. Justin,[37] c. A. D. 145.

Such is the overwhelming evidence of the use of the phrase ἐπὶ τὸ αὐτό by the early Church, especially in the Pauline communities, to indicate the unity of the faithful in purpose, liturgy, and faith energized by love; that unity which is implied by the Pauline union of all the members with the mystic Head in one mystic Christ. Only the blindness of prejudice and self-sufficiency can explain the attempt of Dr. Torrey to swing upon this commonplace phrase a theory that would be ridiculous were it not blasphemous.

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[33] *Ad Ephesios* 13:1; op. cit., II, 18.
[34] *Ad Magnesios* 7:1; op. cit., II, 34.
[35] *Ad Philadelphenses* 6:2, 10:1; op. cit., II, 76 and 80.
[36] 4:10; op. cit., I, 2, p. 18.
[37] *Apologia* I, 67:3; ed. Hemmer-Lejay (Paris: Picard, 1904), p. 142.

Criticisms and Notes.

GLORIES OF THE HOLY GHOST. A Series of Studies, a Collection of Tributes, an Account of certain Movements bearing on the Third Person of the Blessed Trinity. With one hundred illustrations. By the Rev. Wm. F. Stadelman, C.S.Sp., author of "Eucharistic Soul Elevations," "Sparks of Truth," etc. Pp. xxix, 388.—Mission Press, C.D.V., Techny, Ill. 1919.

There is no dearth of good reading matter in English on the subject of the Holy Ghost. Among American authors, the late Mgr. Lambing, by two volumes, and before him Mgr. Preston of New York in his *Divine Paraclete*, made respectable contributions to the literature, rich already in the works of Cardinal Manning, who, at the instigation of that singularly gifted writer, Mrs. Emily Shapcote, besides publishing his *The Holy Ghost the Sanctifier, The Eternal Mission of the Holy Ghost*, and *The Temporal Mission of the Holy Ghost*, organized a world-wide apostolate through the Confraternity of the Holy Spirit. Then there is Father Meschler's translated *Gift of Pentecost*, not to mention Fr. Henry Formby's *Sacrum Septenarium*, and the writings of Fathers Coleridge, Faber, Dom Gueranger, and the Fathers of the Society of the Holy Ghost, in numerous devotional books on the same topic. It is worthy of mention, also, that the late Judge McGloin of New Orleans was instrumental, through the organization of a Society of the Holy Spirit, in spreading Catholic literature, chiefly of an apologetic character, throughout the States.

Father Stadelman's volume has a more comprehensive purpose. It explains indeed the nature and virtues of the Holy Ghost, and the first six chapters are devoted to what in theoretical phrase is known as the objective glory of the Divine Spirit, thereby bringing into relief the Divine Personality. But this part forms only a necessary preamble to the nineteen chapters that follow. These deal with aspects of the theme that bear on the formal extrinsic glory of the Divine Spirit, and justify the general title by showing how through the ages the devotion to the Holy Ghost expressed itself in literature and in the poetry of art, music, painting, architecture, as well as in spontaneous popular movements which created institutions of beneficence and enlightenment, proving that the Church through the operations of the Holy Ghost becomes the generator of true civilization, culture, and religion. These things the author has set forth with enlightened taste and much industry. The result is a group of pictures, drawn with literary grace, that present to us the first Chris-

tian Pentecost and all its effects in the formation of the great associations of Hospitalers, Knights, Congregations of men and women, who, under the inspiration of the heavenly breath, erected schools of science, philanthropy, and mystic devotion. And from these various bodies there came forth works not only of utility in the social and religious sphere, but of transcendent beauty that lifted the soul into the regions of poetry, and was perpetuated in fair creations of art or in the titles of places consecrated by a sacred enthusiasm as memorials of the Holy Spirit. Priests will thus find food abundant in these interesting pages, printed in large royal type and adorned with photo tints and color-plates. These are for the most part reproductions of the great masters, old and modern, who have contributed to the interpretation and glory of the subject. The volume before us is bound in artistic style, symbolizing the theme treated in its pages, and is a credit to the Society of the Divine Word. The handsome volume claims a place in Catholic libraries for the novelty of its exposition no less than for the agreeable variety of light which it sheds upon the devotion to the Holy Ghost.

COMPENDIUM THEOLOGIAE MORALIS a Joanne Petro Gury, S.J., conscriptum et ab Antonio Ballerini, ejusdem Societatis, adnotationibus auctum; deinde vero ad breviorem formam exaratum atque ad usum Seminariorum hujus regionis accommodatum ab Aloysio Sabetti, S.J., in Collegio Woodstockiensi, Md., Theologiae Moralis olim professore. Editio vicesima septima ad Novum Codicem Juris Canonici concinnata a Timotheo Barrett, S.J.—Fred. Pustet Co., Inc., Neo-Eboraci et Cincinnati. 1919. Pp. 1086 et 141.

Little need be said to the American cleric in praise of a text-book that is so well recommended by universal use these many years since the late Father Sabetti undertook to adapt Gury's text to use in our seminary. After the eminent Jesuit theologian's death Father Timothy Barrett took up the work, which he has steadily improved by revising the text so as to make it conform with new legislation and the decisions of the Holy See, in questions and doubts of interpretation. The twenty-seventh edition marks a fresh departure in adaptation since it means a minute recasting of the previous text. But the same conservative spirit that characterized Gury's successors, after Father Ballerini had put his critical genius to test his master's conclusions in matters of moral teaching, is preserved in the pages of Father Barrett. If one may regret that Bishop Kenrick's valuable efforts to put the scientific teaching of moral theology on a practical basis that would appeal to our clergy because it took note of the democratic conditions in American social and religious life, did not

meet with the ultimate success which his erudite and wise labors deserved, it is a comfort to find that the spirit of Kenrick, added to that of St. Thomas, St. Ignatius, and St. Alphonsus, has been breathed into the volume before us. We find nothing to criticize in this new edition, although the fashion of reviewers of theological works might seem to demand critical discussion of mooted problems in which one author legitimately differs from another. And the typography is so well in keeping with the purpose and admirable quality of the matter that every priest who seeks to keep the spirit of his sacred ministry edged and tempered will be glad to add this latest issue of a classic in moral theology to his library. As for the teachers, they must know how to gauge its value as an instrument of preparation in their classes.

COMPENDIUM THEOLOGIAE MORALIS juxta novum Codicem Juris Canonici. Auctore Josepho M. ex Ereto, Cap.—Augustae Taurinorum: officina Petri Marietti. 1919. Pp. 231.

One distinct advantage resulting from the revision and codification of Canon Law is a corresponding revision of the textbooks of moral theology. These needed and have to a good extent undergone a clarifying and simplifying process which will greatly assist the student. Whilst much lengthy discussion is done away with, it cannot be expected that the casuists will find no matter for disputation, since the difficulties of conscience do not as a rule rise from a lack of clearness in the law but from the mixed motives of the individual who seeks to apply the rule. The recent positive statements of duty as defined in the Church's prescriptions ignore to a great extent the controversies that had previously risen from a clinging to different traditions and historical precedents which had no relation to present-day conditions. We are in a manner allowed to go back to first principles and, instead of asking what has been the custom, we simply ask what is the law.

Our Capuchin author, fully realizing this advantage, with characteristic simplicity resumes the catechetical method of theology. He is less intent upon citing authorities than upon analyzing the sense of the law. Whilst he applies to this process the fundamental principles of theological science, he avoids merely speculative discussion. He deals with the facts rather than hypotheses. In other words, he writes as one who does not wish to adjust himself to the individual conscience but expects the conscience to adjust itself to the law. There is a certain satisfaction in this mode of teaching moral science, since it brings us back to a clearer recognition of duty in place of the tendency to make the legislator accommodate himself

to erroneous conceptions of obligation. Conformably with this object, the author begins his treatise with a simple statement of the general principles which must guide the conduct of life. Then follow the different categories of virtue, theological, religious, cardinal, together with the opposing vices. The remedies for the latter are to be found in the use of the Sacraments. Hence these are treated next in order. Penalties and censures follow in the discussion as a logical complement.

The author's Latinity is simple, which makes for clearness not only in the definitions but in the various distinctions which a scientific handbook calls for. Altogether the book commends itself, especially to the young student of moral theology. There is a good index, an indispensable adjunct to a volume of its kind. The letterpress is of the best.

COMMENTARIUM TEXTUS CODICIS JURIS CANONICI. Lib. II. De Personis Accedit Appendix De Relativis Poenis Ex Libro V. Auctore Alberto Blat, O P., Lect. S. Theologiae ac Juris Can. Doct. et Codicis Professor in Pontificio Collegio Internationali "Angelico." Romae: Libreria F. Ferrari, Piazzi Capranica 102 1919. Pp. 762.

A COMMENTARY ON THE NEW CODE OF CANON LAW. By the Rev. Charles Augustine, O.S.B., D.D., Prof. of Canon Law. With an Introduction by His Eminence Cardinal Gasquet. Vol. III. De Personis; or Ecclesiastical Persons, Religious and Laymen. Can. 487-725. B. Herder Book Co. London and St. Louis, Mo. 1919. Pp. 469.

Fr. Blat, who interprets the new Code to the students of the Dominican International College, Rome, opens his course with the tract *De Personis*, to be followed by *De Sacramentis*. The process is logical in that it answers the most immediate needs of those who are directly affected by the change in legislation. For the rest, the work is constructed upon the scholastic principle and method. The author begins each tract by explaining his terms in their fundamental signification, and then proceeds to develop their application, showing their special relation as set forth in the context. A schema placed at the head of the chief parts gives the reader a survey in advance of the divisions of the subject, the subordination and dependence of the parts, thereby facilitating the intelligent drawing of inferences and conclusions.

The subject matter is the legislative development of the hierarchical structure of the Church, beginning with the institution of an ordained priesthood, the titles, rights, privileges, and obligations of

its members. From these topics flows the discussion in detail of ecclesiastical offices, their bestowal, forfeiture, and the powers ordinary and delegated which go with titles and jurisdiction, together with the various conditions of tenure. These offices, rights, and duties are explained separately. Then follow the chapters on the Roman Pontiff and the functions of ecumenical councils, with the interpretation of their legislative powers. The dignity and prerogatives of the cardinalitial office, of the Roman Curia, including the competence and limitations of the various Sacred Congregations, of the tribunals of the Penitentiary, the Roman Chancery, the Apostolic Camera, and Secretariates, are next explained. The interpretation of the canons *De Legatis Summi Pontificis* throw definite light upon the rights, obligations, and order of precedence among pontifical representatives, a topic which has always raised a number of vexing questions for masters of ceremonies outside Rome. After this we have the chapters on the authority of patriarchs, primates, and metropolitans, supplemented by the method of holding plenary and provincial councils. Lastly, there are the chapters treating of the duties and jurisdiction of vicars, prefects apostolic, and diocesan administrators during vacancies; the offices and privileges of minor prelates, abbots, and similar functionaries.

Of decidedly practical importance to English-speaking clerics are the tracts on the ecclesiastical conditions in missionary countries whose status is undergoing a change from the temporary to a more permanent parochial system. The question as to how far under present conditions the canons intended for districts no longer under the jurisdiction of Propaganda, oblige in conscience, is one difficult to determine. It belongs largely to the bishops, who, knowing the possibilities and opportunities in their own jurisdiction, can alone say whether the enforcing literally of a law is likely to do more harm than good and thereby frustrate the immediate intention of the lawgiver. Each Ordinary or each group of Ordinaries in provincial council by a common understanding are justified in making their representations to the Holy See. Meanwhile they are the judges as to how far must be held in abeyance those laws that cannot be carried out without prejudice to those for whom they were made. The limits of this judicial power cannot be determined in detail by a commentator, though he may suggest them by pointing out the prerogatives of bishops and diocesan synods. The official family that acts in and about these centres of local authority has its functions marked out in the duties of vicars general, chancellor, secretaries, synodal examiners, and parish consultors. These comprise the episcopal curia. Thence flows down in regular channels the work of vicars forane, parish priests, rectors, vicars and coadjutors or assistants. The

duties, rights, and privileges of these different classes are discussed here with clearness and accuracy, through a comparison of the recent law with former enactments, and with clear conclusions accurately drawn by an experienced and conscientious theologian.

In the part which immediately follows and which treats of the status of religious communities, of lay congregations and pious association, the two works of Fr. Blat and Fr. Augustine coincide.

A chapter which our Dominican theologian very properly adds to his tract, *De Personis ecclesiasticis*, though it does not follow the order of the Code, is on the abuse of ecclesiastical authority in clerics secular or religious. Here we get an all-sided view of the obligations of the ecclesiastical state, together with its sanctions and penalties in law. The matter is fully threshed out in the tracts *De delictis contra auctoritates, personas, res ecclesiasticas*, to which is added a chapter on the neglect of, or offences against the clerical state itself, through the unworthy bestowal of benefices and offices, including in general the discussion of abuses of power in persons of responsibility among all grades of churchmen.

The thoroughness with which the author treats all these questions is a guarantee of the future popularity of his work, and we look forward to the completion of this commentary with expectant interest.

Father Augustine's volume deals with the laws made for religious communities. The author had already in the second volume of his work discussed the canons treating of the secular clergy under the title of "Clergy and Hierarchy". Cardinal Gasquet points out the special importance of the topic. "Hitherto legislation in regard to religious has been in what may be called a fluid state. It was mostly based upon special Pontifical Constitutions and deductions from the same, and had not been gathered together and coördinated" (Introduction). The new Code reviews the entire field of past legislation on religious community life, and lays down definite rules touching the obligations, rights, and privileges of religious institutes in general. There are clear-cut lines of demarcation of the province of superiors and of subjects, indicating the relations of one community to another, and adjusting the mutual responsibilities between bishops and the religious within their jurisdiction. Thus, apart from the observances enjoined by the constitutions of each order or institute, there is established a principle of harmonious coöperation between the different great agencies in the Church whose subjects aim at personal sanctification through instruction, works of mercy, and prayer. It is a wonderful organism in which each member is supported by the common motive of a supernatural aim, strengthened by example, spontaneous obedience, and a spirit of sacrifice, independently of any personal

relation which might call for sympathy. Nowhere, outside of the Catholic Church, can one conceive of a social bond that enables any member of a society to call for truly sympathetic aid, not only on the brothers and sisters pledged to a mutual service in the same order or community, but on any bishop, priest, or ordinary member of the faithful, with the assurance of a response no less prompt than cordial. The religious orders thus constitute a great family pledged to supernatural life under the Fatherhood of God and bound together by the common law of the Church.

Dr. Augustine explains these relations with the same simple directness that has been noted in his two previous volumes. Bishops, spiritual directors, confessors and chaplains of religious houses, as well as the superiors of communities, are equally interested in the contents of the volume. Besides explaining the legislation for communities bound by vows, simple or solemn, the book comments on the canons for the government of societies of men and women living in community though not bound by vow.

In the second part, the author deals with associations of the faithful in general. Here we have the laws regulating the observance of Tertiaries who live in the world; of confraternities and pious associations attached to the church. As the scope of their work is indicated by their special constitutions, canon law defines their relation to the religious orders to which they are affiliated. Their dependence on the diocesan and parochial authority is regulated in harmony with the laws of local jurisdiction, so as not only to avoid friction but secure mutual coöperation and edification.

An appendix contains a series of questions that may guide superiors in making their reports and securing changes of rule or observance in keeping with local needs. The list is taken from Bastien-Lanslots' manual and may be used at option. The volume serves above all as a permanent compendium of reference for superiors of religious houses of every grade.

CHRISTIAN ETHICS. A Textbook of Right Living. By J. Elliott Ross, C.S.P., Ph.D., Lecturer in Ethics to the Newman Club, University of Texas. New York: The Devin-Adair Company. 1919. Pp. 473.

It would be underestimating the merits and the importance of this contribution to Christian Ethics to say that it stands on an eminence of its own, quite apart from its class-fellows. There are digests of Ethics not a few. We have also the generous *Science of Ethics* in two goodly volumes by Dr. Cronin. The present work takes a unique place midway between the synopses and the scholarly treatise. The

volume bears the title "Christian" Ethics because the author, having designed the work chiefly for the use of Catholic students, has not limited either the topics treated or the point of view and the principles of his science to the sphere of purely natural reason, to the exclusion of supernatural faith and divine revelation. Accordingly he has not hesitated to carry, for instance, the religious office of prayer beyond the rigid lines of rational Ethics into the higher range of the ascetical and even the mystical life. This extension of the scope of Moral Philosophy into the domain of Christian Ethics is further justified by the fact that the work is meant to be "a textbook of right living"; that is, not a mere summary of ethical theories, but, besides this, a practical guide of conduct.

Estimating the work from its character and scope as a textbook, we have no hesitation in claiming that it possesses each and all of the salient marks of an ideal manual of instruction. These traits are (1) comprehensiveness of subject matter; (2) sanity of viewpoint; (3) solidity of argument; (4) perspicuity of method; (5) felicity of style. Just a few words upon each of these features.

First, the work is thoroughly comprehensive. With a single exception, all the topics coming within the ordinary province of Ethics are treated, and treated with relative adequacy. The ultimate end, the criteria, law, rights, individual and social duties, the family, the State—all the essential things of Ethics are here. Indeed, the author's outlook is wider than that of most of his fellow-craftsmen. For he rightly recognizes that the many moral issues that have risen out of recent economic and political conditions require more consideration and scientific handling than they usually receive in our digests or our Latin manuals. Accordingly he has treated the problems relating to ownership, contracts, labor, the family, the State, with that fullness and precision which their importance at the present moment requires.

Secondly, the book commends itself for the sanity of its viewpoint. Sound reason (supplemented, as required, by supernatural faith) is the instrument employed to dig out the principles and to elaborate the conclusions. Neither mere conventionality nor sentimentality is permitted to serve as guide or minister. An instance of this fact is furnished by the treatment of intemperance. While it is true that "ordinary folk" do not indulge their palate to the extent illustrated by the King in Shelley's satire (Swellfoot), "the pains and ingredients" of whose "simple Kickshaw", prepared by his Persian cook, cost what

> Might have maintained some dozen families
> A winter or two—not more—

nevertheless even ordinary folk do now and then "attend an extrav-

agant banquet at ten or twenty dollars a plate, little considering the fact that many a family has no more than that for a whole month—four hundred meals. Such conduct, no matter what social sanction it may have, may, by an extension of the term, be called gluttonous. All men who have high ethical standards should frown upon the custom. And in addition to these banquets there are entirely too many dinners at more moderate sums. No celebration seems complete without eating. Secret societies, fraternal organizations, universities, colleges, high schools, are all indulging. It is as if the whole essence of pleasure consisted in eating and drinking, as if there were no enjoyment other than that of the palate. Certainly Christian men and women should stand for a different ideal."

Another instance of ethical sanity is found in the author's treatment of truthfulness. Probably most teachers of this delicate subject find it no easy task to steer their pupils through the devious channels of mental reservation and equivocation. Probably they will find the way clearer under the light that comes from a thought like the following, which the author quotes with apparent approval from the *Casuist:* ". . . that the definition of a lie, as commonly given in the text-books, ought to be revised; that is to say, it ought to be made to read something like this: A lie consists in speaking contrary to one's mind, with the intention of deceiving one *who has a right to the truth.* If the person has no right to the truth, it ought not to be called a lie if the truth is concealed from him by saying the thing that is not in one's mind."

Other more marked instances of the sane point of view will be found in the treatment of the problems of suffragism, prohibition, and particularly the family life; and still further outstanding illustrations could be drawn from the author's treatment of occult compensation (§ 734-5), lynching (§ 409), and of divorce (§ 810 ff.).

Thirdly, as regards solidity of argument, nothing need here be said, since practically the whole line of thought is substantially that of Catholic theology and philosophy.

Fourthly, in relation to method. It would be hard to find a single point where improvement could be made on this heading, the method throughout being that rational procedure wherein analysis and synthesis conjoin in happy proportion. Each chapter of the book is preceded by a schematic outline of the pertinent matter. The several points of this plan are then developed in turn and the whole is summarized in the concluding paragraph of the chapter. The method is practically perfect.

Finally, as regards the style. Here, too, nothing is left to be desired. The author, though retaining the solid meat of Scholastic thought, has prepared and presented it in a form which renders it

attractive and palatable to the modern reader. There is no trace of translation and there is no dilution of the thought in the interest of rhetoric or popularity.

Add to the above-mentioned traits of a model textbook the good bibliography and the serviceable index, and there is nothing omitted to constitute this compendium a complete, thorough, satisfactory, and up-to-date manual of Christian Ethics.

We have missed, as we hinted above, only one topic of importance; that is, the School Question, the problems of education as they touch the individual, the family, and the State. It would be well if these questions were more fully taken up in a future edition, of which there ought to be, and doubtless will be, many.

In conclusion, we might call attention to a few apparent inadvertencies. In connexion with the state of invincible ignorance, it is said that when "we do not suspect our own ignorance" (through no fault on our part), that state constitutes "a moral impossibility" of deposing it (§ 55). Would not perfect inadvertence constitute a *physical* impossibility? "Nil volitum quin praecognitum." Again, there seems to be a slight discrepancy of statement between § 498 and § 512. In the former it is shown that the rights which "our immortal Declaration of Independence specifies as inalienable" are under certain conditions *not* inalienable, while in § 512 we read: "Our own epoch-making Declaration of Independence brings out into clear relief the fundamental tenet of Christianity and of democracy, that all men are essentially equal and have an inalienable right to life, liberty, and the pursuit of happiness."

One of the works which the author has used to advantage is Fr. Cathrein's *Moral Philosophie*. At one point, however, Dr. Ross takes exception to the argument adduced by the eminent Jesuit for the unlawfulness of suicide. He says: "The usual reason adduced to prove the unlawfulness of suicide is that God has not given to man an unlimited dominion over his own life. In support of this proposition Cathrein argues in rather a strange manner: 'The instinct for self-preservation,' he says, 'is so powerful that even the unhappiest wretch, whose life is merely a chain of sorrows and crosses, considers himself fortunate if he can prolong his poor existence a few years.' In the view of the estimate that some 50,000 men in Europe alone annually suicide, and that in Prussia between 1883-1903, 1125 school children suicided, Cathrein's words seem a stretching of the facts to fit a theory. Nor does the social argument that man injures society by taking his own life appeal particularly. For it may be just as advantageous to society to have a criminal suicide as to hang him. In fact, it would save the cost of a trial and the ill effects of the morbid publicity given such things. And if the

act be done secretly, there is no bad example set, no encouragement given better people to do likewise. It seems better to confine oneself to the metaphysical reason that one can only have dominion over that whose end he is. As man is not his own end, he cannot have full dominion over himself." It should be noticed, however, that the latter, the metaphysical argument, is precisely the one used by Fr. Cathrein, who, moreover, explicitly sets aside (as does Dr. Ross) the other stock argument. The natural desire to live he uses only as one proof that the Creator has not given man perfect dominion over his own life, a sign which does not fail to function because of the relatively small number of unfortunates who, moved by a more fundamental appetite (that, namely, of well-being), seek surcease of pain or sorrow in death.

We have bespoken the merits of the present textbook as a manual for the classroom and lecture hall. Let us note in conclusion that the material make-up of the volume accords perfectly with this purpose. The student's eye and hand will be thoroughly satisfied by its service.

IL PROFILO DI S. AGOSTINO E LA GENESI DELLA DOTTRINA AGOSTINIANA INTORNO AL PECCATO ORIGINALE. A Critical Reply to Professor Ernesto Buonaiuti of the Royal University of Rome by Professor Borgongini-Duca of the Vatican Seminary. Spithoever: Rome. 1919. Pp. 15.

When St. Augustine declared human nature corrupt in consequence of original sin, his language is not as absolute as it sounds. He was speaking of human nature in its historical relation to the first parents of the race, and contrasting the original condition of these progenitors with the lowered lot of their descendants. He had a good word to say of human nature during the Manichean controversy; and it was not till Pelagius attempted to identify man as he now is with man as he originally was, that St. Augustine assailed his opponent as a repudiator of the faith that had been handed down. It is necessary to keep this fact steadily in mind when reading the eloquent pages of the Bishop of Hippo. The Reformers came to grief for failing to take it into account, and many critics have imitated their blunder.

The latest accession to this number is Professor Buonaiuti of the Royal University of Rome, who finds what Julian of Eclana also thought he found, namely, that St. Augustine repudiated in 396 or 397 the stout assertions of his earlier days. Like most critics of the day, Professor Buonaiuti misunderstands what is meant by Christian *tradition*. He does not realize that Christian tradition is a chain of attestations, an actual testifying to truths believed, which is

perfectly compatible with different explanations of these truths themselves. He confounds unanimity of testimony with uniformity of explanation; and where he does not find the latter, would have us believe that the former is thereby proved conspicuous by its absence.

Professor Borgongini-Duca, of the Vatican Seminary, takes him to task for the incredible assumption that a man changes his faith every time that he explains it in a manner different from the first. The criticism is a small brochure of interest and value, in which St. Augustine is found actually testifying to the very dogma which he is accused of abandoning. *Tolle, lege.* It is a terse and convincing reply. L. F. K.

THE PSYCHOLOGY OF THE FUTURE. By Emile Boirac, late Rector of the Academy of Dijon, author of "Our Hidden Forces". Translated and edited with an introduction by W. de Kerlor. Illustrated. New York: Frederick A. Stokes Company. 1918. Pp. 331.

M. Boirac is the author of a work called *La Psychologie Inconnue*, which has been rendered into English under the title *Our Hidden Forces*. These "forces" form the subject matter of the present volume. Roughly, they may be reduced to these four, (1) suggestionability, (2) hypnotizability, (3) magnetizability, (4) the power of telepathy — with the apparently cognate powers, clairvoyance and mediumiscity, the ability to communicate what seem to be spiritistic messages. The phenomena attributed to these forces fall outside the realm of ordinary human experience, and seem to belong rather to the super- than to the sub-conscious domain. M. Boirac thinks that the time has come when such phenomena should be brought under the methods of experimental psychology; that is, observed, classified, analyzed, and hypothetically, at least, interpreted. And he lays down the conditions, the methods, of such scientific study.

M. Boirac is skeptical in regard to the "spirit" origin of mediumistic phenomena, and when confronted by the spiritistic experiences of a scientist such as Oliver Lodge, he easily diminishes the difficulty of the case by speaking of the eminent professor as "purely a physicist", and therefore, it may be inferred, less competent in the psychical domain! He prefers to call such phenomena "spiritoidal", rather than spiritistic, and to find their origin not in spirits, whether disembodied or unembodied, but, with Oliver Lodge himself, in some sort of central intelligence, "a universal receptacle in which all thoughts and all intelligence, past and present, would be represented and conserved, an *anima mundi*." To such dreams will "scientists" fly to escape a personal devil!

M. Boirac brings together a considerable number of the supernormal, or better abnormal, experiences, things strange and uncanny. Amongst them there is a rather interesting story taken from M. Flournoy's *Esprits et Mediums*, which it may be worth while recounting here. Madame Dupond, a well-bred and cultured lady from Geneva, of literary taste and philosophical and religious leanings, took up the study of spiritism at the age of forty-five. She tried automatic writing, and, at the end of eight days, was able to get the names of dead relatives and friends, who gave her messages of a philosophico-religious nature. About three days later, after having received various communications, her pencil wrote suddenly, and quite unexpectedly, the name of a young Frenchman she knew—Rodolphe X., who had recently entered a religious order in Italy. As she did not know that he was dead she was surprised and shocked; but her hand continued to write, confirming the sad news in the following circumstantial details:

"I am Rodolphe. I died last night at eleven o'clock, the 23rd. I had been ill for several days, and I was not able to write. I had an inflammation of the lungs caused by a sudden change in the weather. I died without pain, and I have been thinking of you. . . . I am in space. . . . I see your parents, and I like them also. Good-by. . . . I am going to pray for you. . . . I am no longer a Catholic, I am a Christian."

After her first astonishment, Madame Dupond believed more and more in the authenticity of this message, because for almost a week she continued to receive communications from Rodolphe, making numerous allusions to their past relations. She had met Rodolphe, who was then a priest, during a stay in the South in the preceding spring. He had returned from Italy, where he had spent the winter on account of his poor health, and had stopped a few days at the same hotel. Between this Genevese, a confirmed Protestant and republican, and this man from the north of France, an ardent legitimist and Catholic, in spite of the difference in their ages (he was scarcely twenty), a real moral and intellectual intimacy was formed, as a natural consequence of the analogy of their temperaments and the unity of their idealistic aspirations. Each of them had tried, without success, to convert the other to his own ideas; and when they were separated, they had continued this discourse by correspondence, even after Rodolphe had entered the religious order, pouring out their souls to each other in full confidence. At the moment of Madame Dupond's automatic writing, it was Rodolphe who owed a letter to his friend.

Upon all this our author observes: "Do we not see there an excellent case of the apparent intervention of a 'discarnated spirit'—

to use the expression familiar to the partisans of the spiritistic doctrine—in the affairs of the world?" Six days after the first communication from the dead man, ". . . there reached her by post a letter from Rodolphe, who, far from being dead, was in perfect health. It shook Madame Dupond's recent spiritistic convictions so thoroughly that she was discouraged from pursuing further such disconcerting experiments." The moral of the story requires no commentary.

M. Boirac disarms criticism of his work by forecasting that the psychology of the superconscious has to confront that "academic" spirit which, with its reticence, routine, and scepticism, stands in the road of the pioneer researcher, and like the organism of an old man, which is made up of habits, opinions and notions "is content with its routine".

Facing this awful imputation of progressive senility, one might hesitate before condemning *The Psychology of the Future*. Perhaps there will be no great risk in venturing the opinion that a science(?) based upon data and evidences such as are furnished by the present production is unlikely ever to be fruitful in good results. The experiments in magnetization are particularly equivocal, while the account of researches into "spiritoidal" phenomena are superficial and make no mention of such rigid experiments as we find reported by Dr. Crawford from the Golligher circle in Belfast. Moreover, like so much of the psychology of the (recent) past, the psychology of the future, confining itself entirely to phenomena and ignoring or denying the substantial principle, the soul, from which they ultimately emanate, tends to a one-sided, and that a lower-sided, view of human nature. And since the future psychology, like its immediate precursor, aims at being educational and vocational, its influence both on teacher and pupil is unlikely to be either profitable or healthy.

Fancy the teacher—the young professor as he is photographed in the frontispiece of the book before us illustrating the Boirac method for determining sensitiveness to personal magnetism. He places his right hand on the left shoulder of his pupil, a young woman, and gazes fixedly into her eyes. She is unaware of the fact that her sensitiveness to personal magnetism is being tested, but the sweet, or silly, smile which lights up her face registers the magnetic effect! Pshaw! Is this "the psychology of the future"? Put the above and some other similar experiments illustrated in the text together with the researches in "spiritoidal" phenomena, and one may well ask, seriously and not naively, Is not the whole thing a mockery of science and quite the latest fashion from Paris of how to introduce the devil into human souls?

AN ETHICAL PHILOSOPHY OF LIFE. Presented in its Main Outlines. By Felix Adler. D. Appleton & Company, New York, London, 1918. Pp. 388.

The Catholic priest, being the heir of a world-view wherein God and the universe of created realities are comprised and interpreted by the light of reason and a divinely communicated faith, finds it extremely difficult to enter into the mind of a man who has never had this conspectus in its entirety, or who, possessing only fragments of it, does not and perhaps, naturally speaking, cannot coördinate those detached segments into anything like a consistent whole. The consequence of this difficulty of what might be called altruistic insight is too often an impatient disregard and not unfrequently an inclination to throw ridicule upon those attempts at philosophizing which differ from one's own. Needless to say, no understanding of the other man's world-view is possible to a mind thus prepossessed. The first condition of mutual understanding is sympathy, a feeling which does not necessarily include approval, but simply the desire to understand.

It is not unlikely that some folk will rather disdainfully turn up their sharp noses at the present *Ethical Philosophy of Life*, and, seeing that it reflects the world-view of the father of the Ethical Culturists, an association over which a certain aura of self-sufficiency, not to say superciliousness, is supposed to hover, will take it for granted that the book can contain nothing deserving serious consideration. And certainly no Catholic student need go to Felix Adler to learn the philosophy of life. In no spirit of arrogance, the Catholic is sure of the truth and comprehensiveness of his own synthesis, in the light of which the philosophy of Ethical Culture can be at best fragmental and fundamentally defective, as well as in many respects utterly erroneous.

For what reason, then, do we call attention to Mr. Adler's attempt to delineate an *Ethical Philosophy of Life?* Because the work contains the summing-up of a fairly long life (Mr. Adler was born in 1851) spent in the service of clean living, of social helpfulness, of philanthropic activities, of laborious thinking, and of communicating ideas and ideals which their author conceived to be true and elevating. It would be futile and just neither to author nor reader to attempt an exposition or a critique of Mr. Adler's philosophy. All that we can say is that, seen in the light of Catholic philosophy—which we must insist upon, though with all self-elimination, as the most complete, even though it be an imperfect, because it is a human, standard of comparison—it first of all sees the problems of life under a purely subjective aspect, that, namely, of feeling; and secondly, it lacks an objective foundation, the conception of God as the First

Cause, the Creator. The subjective attitude Dr. Adler probably owes, at least in large measure, to the influence on his mind of the Kantian philosophy. The objective flaw he, likewise probably, owes to a teacher of his childhood, "a revered authority" who took from his mind the conception of God as an Individual Personal Being, the unique Creator. For this idea Mr. Adler substituted later on the conception of the Supreme Being as the universal synthesis of moral ideals. There is no use in trying to get from Mr. Adler a distinctly philosophical analysis of this conception, for the reason that metaphysics is permitted to have no part in shaping his world-view.

As a consequence of this baseless philosophy, his ethics must necessarily be vague and intangible.

> The first principle of ethics may be expressed in the following formulas:
> A. Act as a member of the ethical manifold (the infinite spiritual universe).
> B. Act so as to achieve uniqueness (complete individualization — the most completely individualized act is the most ethical).
> C. Act so as to elicit in another the distinctive, unique quality characteristic of him as a fellow-member of the infinite whole.

All this looks like spiritual monism or pantheism. Perhaps indeed it is. But again, we must not confine an Ethical Culturist by abstractions. Briefly, therefore, we have to characterize Mr. Adler's *Ethical Philosophy of Life* as an aerial mirage, in many respects beautiful and attractive, but elusive and leading not toward the true waters of life but to a mocking unreality. It hangs in the air; has no logical foundation and offers no adequately final motive for virtuous living. His work is chiefly serviceable as illustrating how a mind inspired by altruistic impulses, gentle, sympathetic, and widely cultured, may, because of its gift of fertile imagination and literary artistry, evolve a fabric which, by reason of its appeal to those same faculties in the reader, will fail to satisfy his *intelligence*, and consequently prove ephemeral and finally practically unpracticable. All the same, however, the work is in itself an illustration of an objective logic — the logical consequence of Protestantism. Felix Adler early in life drifted away from his ancestral Hebraism. Taking up the New Testament with the propensity to get from it a confirmation of his idealistic ethics, he found the altruistic elements for which he sought and longed—the fuller distinctly divine principles—escaping him. The manifold and contradictory forms in which the so-called Christian sects presented the nature and bases of religion seem to have made no deep impression on him (of his attitude toward Catholicism we have seen nothing definite), and as a consequence his artistic temperament led him to rear the distinctively non-religious fabric of morals which is embodied in the Ethical Culture movement.

Viewed from without, the structure is fair and even imposing. On further scrutiny, however, it reveals itself as but highly decorated stucco, ephemeral, and, though capable of eliciting some admiration and even noble impulses, destined soon to collapse and to disappear. It is almost pathetic to think that so little that is solid and permanent should be the final product of so many years of intellectual and ethical endeavor. We grieve to have to say it, but Mr. Adler's philosophy is not philosophy, and therefore furnishes no practical solution of the problems of life.

Literary Chat.

In *Etudes Evangéliques* Father Victor Many, S.S., gives a series of well-drawn pictures of the Life of Christ. The scenes of the Nativity, Presentation, Flight into Egypt, Nazareth, the Cenacle, the Garden with Magdalen after the Resurrection, form an edifying set of tableaux, similar to those presented in the *Vie de Jésus* by Mgr. Le Camus of La Rochelle, admirably translated by Fr. William A. Hickey of the Springfield diocese. Fr. Many's series includes a sketch of St. John the Precursor and another of St. John the Evangelist. An Appendix contains a chronological study of the date of our Lord's birth, the author's conclusion taking the year 749 from the foundation of Rome as the true counting, and thus placing the first Christmas five years in advance of our present era. The volume has all the qualities of a serious study of the life of Christ, while it is devotional and entertaining in its language. (Imp. Arbour et Dupont, Montreal.)

The Month (London) for February and March has, besides some exquisitely written stories of war and peace, very timely and sober comments on the European situation in politics and religion. All through the time of strife and national hatred the Jesuit organ of England has maintained a judicial attitude on a high plane of reason and charity, such as the Gospel of Christ enjoins. The editorials show how fully alive the priestly leaders of thought in England are to the dangers of applauding the prevailing jingoism or adopting the policy of unwholesome apathy that trusts to chance for the righting of Catholic claims in educational matters at home and international affairs abroad. The "Miscellanea" of the *Month* are well worth pondering by clerical readers (Longmans).

Pietro Marietti of Turin, Italy, has in press *Jus S. R. Ecclesiae*, a volume of about one thousand pages, double column, which gives in alphabetical order an analytic and synoptic digest of the new Canon Law, together with the authentic declarations of the Pontifical Commission appointed to interpret the new Code. Pertinent decrees of the Holy See and the S. Congregations are added for further guidance in practical cases. It is a valuable reference book for canonists and will to some extent supplant as well as supplement Ojetti's excellent *Synopsis Rerum Moralium* which anteceded the new Code.

Fr. Betten, S.J., of St. Ignatius College, Cleveland, has compiled a *Bibliography of Church History* in English. The pamphlet (22 pp.) gives an annotated list of works on Elementary Church History, Early Christianity, Patrology, Religious Orders, History of the Popes, of the Reformation, of selected works on Ireland, England, and America, Collections of Biography, and General Reference works. The author excludes from the list Historical Sources

and Individual Biographies, because he hopes to give a separate list of these for further orientation. The pamphlet will be of good service not only for teachers and students of church history, but also for librarians everywhere. (Cath. Education Association, 1651 E. Main Street, Columbus, Ohio.)

Father Baierl, Professor in St. Bernard's Seminary, Rochester, N. Y., has recently issued from the Seminary Press two colored Mass Charts, one presenting a graphic illustration of the prayers and parts of the Holy Sacrifice with special reference to the Canon; the other depicting the sacred vestments and vessels, the altar, missal, and all the appurtenances of the Mass. These charts are designed to supplement the little volume, on *The Holy Sacrifice of the Mass*, which the author has arranged and illustrated for school use and the instruction of converts. Nothing could be more helpful to instil into the minds of the little ones an intelligent and a reverent appreciation of the Mass than these charts and their catechetical development. The charts are based on the sound pedagogical precept that the child mind must be reached through the senses, notably the eye, and by objects that arrest attention and sustain interest. Nothing gains and holds the child's attention so quickly and surely as bright colors, and these charts are perfection in this respect. As regards Father Baierl's catechism of the Mass, the REVIEW having already commended it in the strongest terms, it will suffice to say here that the booklet has reached its fifth edition—than which fact no more expressive testimonial of excellence need be looked for.

We have had occasion previously to bespeak the merits of two little manuals of Meditations, arranged chiefly for religious, by Mother St. Paul, of the Birmingham House of Retreats, and entitled respectively *Sponsa Christi* and *Passio Christi;* the former collection being designed primarily for the use of religious. The same skilled hand has recently compiled a collection of meditations on Our Lady, with the title *Mater Christi*. Those who are acquainted with the foregoing series need not be told that Mother St. Paul's thoughts on Our Lady are both solid, practical, and redolent of genuine piety. The book will supply thoughts for May mornings and for Saturday devotions. Father Joseph Rickaby, S.J., contributes a brief preface to the volume. (New York: Longmans, Green & Company.)

Among the recent books held over for future review special mention should be made of two notable interpretations of Architecture. The first is called *The Meaning of Architecture*, by Irving K. Pond, the second *Beyond Architecture*, by A. Kingsley Porter. The former is an essay in constructive criticism, or rather a collection of short chapters in which the various classical forms of architecture are analyzed with a view to educe and illustrate what the author regards as their permanent principles, the ideal which they embody and its application to life at the present day. Though there are a few statements from which a Catholic critic must dissent, the work as a whole is illuminating and doubtless will open up new vistas into an ideal world, the existence of which probably many, if not even most, educated people never suspected.

Beyond Architecture likewise brings out the intellectual and spiritual motifs which the master builders, especially those who wrought the Gothic cathedrals, had in mind when they sang their miracles in stone. The ideals of which Mr. Porter writes, reach beyond the range of architecture. They dominate all art; that is, not art for merely art's sake; sheer technique for technique's sake. We shall be glad to recur to these two volumes, as they have a special interest for the clergy, with whose vocation art, and particularly architecture, is so closely associated. The books are suitably produced by the Marshall Jones Company (Boston, Mass.).

Father Ernest Hull, S.J., besides the constant work on his well-edited (Bombay) *Examiner*, manages to issue periodically a number of books

and pamphlets which deserve to be heralded among English-speaking Catholics everywhere. One of the best things his fertile brain and ready pen have produced recently is a catechism entitled *Man's Great Concern: the Management of Life.* It is an exposition of principles, ontological and constructional, in which he explains the destiny of man and the means to attain it; the art of self-management and control of vital activities through mind, heart, and body; lastly, the method of building up character and keeping in view high standards. It is a handbook in keeping with modern methods of pedagogics which teaches man the duties he owes to God, his fellows and himself, in the home and in public life. The manual deserves the widest circulation. (P. J. Kenedy and Sons: New York.)

A new French magazine, *L'Ami des Enfants*, comes to us from India. As its name indicates, it is intended to aid in the education of the child and is published primarily in the interest of the mission schools of Pondichery. The first modest issue contains some excellent suggestions for conducting children's classes, under the caption, *Principales Indications aux Maîtres d'École.* To teachers who master the French it promises to be a useful monthly of unpretentious proportions. (Cuddahore, N. T.: South Arcot, India.)

The Typographia Pontificia of Rome prints a learned presentation of the historical claims of the Catholic Church, and incidentally of the Franciscan Order, to the guardianship of the Holy Places in Palestine. The matter deals chiefly with the three sanctuaries of the Holy Sepulchre, the Nativity, and the Assumption. It is printed "Pro Manuscripto" in Italian, French, and English, and intended in the first instance for the guidance of the members at the Peace Conference who have to deal with the question of the territorial protection of the Holy Land.

The strength of *Miss Isabel Clarke*, to our mind, lies in her subtle and penetrating soul analysis, which accounts for her success in what has been called the psychological or problem novel. Conversion is her theme in most of her stories, but this fundamental theme presents such varied aspects that no two of her many novels are alike. This, of course, is an indication of the resourcefulness and the inventive genius of the author.

Her latest novel, *The Elstones*, shows the author at her very best. It is, without doubt, an absorbing story that grips and holds the reader from start to finish. The opening incident, the deathbed scene, at once creates an atmosphere of high dramatic tension and underlies as a characteristic leitmotif the whole narrative.

The character-drawing is done with great artistic skill and betrays the master; it is not by description that we become acquainted with the leading figures, but by subtle touches that make them live before our eyes and reveal themselves. There is no villain, in the traditional sense, and we are glad over his absence. The beauty and moral perfection of the heroine stands out sufficiently without this commonplace and artificial foil.

Of the author's style not much need be said: it possesses genuine charm and exquisite literary polish. Besides, we have a wholesome breath of outdoor life, the bracing tang of the sea, and a touch of good-natured humor—all ingredients that help to make a good story, and that is precisely what Miss Clarke has given us. The publishers are *Benziger Brothers* and, as is their wont, they have done the work well.

Sound and impartial discussions can hardly be expected of times full of fury and sound such as the days are in which our lot happens to be cast. Occasionally, however, we find a mind sufficiently detached and aloof from the agitation and turmoil that surrounds us to preserve poise and calmness of judgment. This is the case in Prof. *A. Michel's Questions Théologiques du Temps Present (Paris, G. Beauchesne).* Though dealing with the very topics that now keep the souls of men in a state of ferment and divide brother from brother, the

author maintains a degree of calmness which, under the circumstances, is truly remarkable and very creditable to his fair-mindedness. Practically, all questions that pertain to the war and its various phases are touched upon and treated in this same academic spirit. As an instance, we may adduce his attitude toward the unchristian glorification of the death of the soldier dying in battle. Far from detracting from the heroism and the noble unselfishness of the soldier's supreme sacrifice, he yet insists that he cannot be granted the title of a martyr. Much confusion has prevailed on this point, and sentimentality has distorted the issue. This clear statement will clarify matters, for the arguments are unanswerable and based on the authority of St. Thomas. It would be a great pity if this excellent volume were merged in the vast mass of the average war literature and shared its destiny.

Henri D'Arles presents the public with a pamphlet that will not prove very popular in many circles, and may shock the sensibilities of many. It is entitled *La Déportation des Acadiens (Quebec, Imprimerie de l'Action Sociale)* and deals with a well-known episode of American history. There is no attempt at glossing over unpleasant truths and no mincing of matters. The diction is vigorous and the moral tone one of high elevation. The author's verdict, though extremely severe and expressed in no equivocal terms, cannot be impeached. We have, in this instance, a case of final, though belated, vindication at the tribunal of history.

From these scholarly publications to the following volumes of propaganda is a far cry. Propaganda, even in behalf of a good cause, as is here the case, is somewhat distasteful in its onesidedness and insistent reiteration of things repeated *ad nauseam*. It can only appeal to the violent partisan, and even to him only in times of disorganized judgment. The French excel in this genre of writing and have given it whatever charm it is capable of possessing. The Anglo-Saxon mind does not take to this kind of literature.

La Palestine et les Problèmes actuels (Paris, G. Beauchesne) is an undisguised plea for an extension of the French protectorate over Palestine. Of the value of the claims put forth with great assurance, we are unable to judge. As a piece of pleading, it commands attention and respect.

Sur les Routes du Droit (Par Louis Barthou; Paris: Bloud et Gay) moves much along the same lines as the above. It fixes the responsibility for the outbreak of the war and discusses a number of similar topics of timely interest. The chapter on the part the French woman played in the war is a human document of strong appeal and great charm. Nor will anyone begrudge the generous encomiums which the author lavishes upon heroic Belgium.

In the same category belongs *Pour Relever les Ruines (Par J. Dassonville, Paris, Perrin & Cie)*, but its outlook is broader and its sympathies are larger. The author casts off the spell of the things of the past and directs his gaze to a brighter future. His regret over the wreck of historical monuments is poignant and unfeigned and will be shared by whoever has a sense for the beautiful. His ardent wish is that efforts be made to save carefully and systematically what may be rescued from destruction. All civilized nations concur in this desire.

Une Campagne Française (Par A. Baudrillart; Paris: Bloud et Gay) treats *ex professo* of the French propaganda among the Catholics of the world. The author sets forth its methods and compares it with a similar propaganda inaugurated by the German Catholics which failed so miserably. A man of the scholarship and the attainments of the Rector of the Catholic Institute of Paris always has something to say that is worth listening to, and, moreover, he knows how to say it in a way that will win the reader in spite of himself. The breeziness and raciness of the French style of controversy accounts for much of their success in influencing the opinion of the world.

Avec les Alpins (Par F. A. Vuillermet; Paris: P. Lethielleux), En Captivité (Par A. Limage; same publisher), and *Dans les Flandres (Par D. Bertrand de Laflotte; Bloud et Gay)* represent another group. They are records of personal adventures and recitals of more or less uncommon deeds. Delightful human traits abound on every page and illumine the gloom of war. After all, there seems to be very much in the daily life of the soldier at the front that is quite commonplace; and, indeed, if it were not so, his life would be unbearable, for man cannot live long keyed up to a high pitch of intensity.

Apparently, Father W. D. Strappini, S.J., has struck the right key in his *Meditations without Method (Longmans, Green & Co., London),* since a second edition of them has become necessary. They well deserve this success both by reason of the happy choice of the subjects and on account of the untechnical manner of the treatment. They make meditating easy and bring this great means of sanctification within reach of the faithful. Though intended primarily for a short retreat, they suit admirably all occasions. Without the slightest difficulty they can be converted into effective and telling sermons. They are full of pith and marrow and devoid of the sentimentality which mars so many of our books of devotion.

Lack of space obliges us to defer to the next number of the REVIEW some instructive comments on the paper *De Matrimonii Consummatione* by Episcopus.

Among other interesting topics to be discussed in the June issue are: The Government of our Seminaries; Meditations of an Ex-Prelate; Origen's Treatise on Prayer; The Catholic Graduate in His Parish; The Tactics of St. Paul; A Plea for a Broader Missionary Outlook.

Books Received.

THEOLOGICAL AND DEVOTIONAL.

GLORIES OF THE HOLY GHOST. A Series of Studies, a Collection of Tributes, an Account of Certain Movements, bearing on the Third Person of the Blessed Trinity. With 100 illustrations. By the Rev. William F. Stadelman, C.S.Sp., author of *Eucharistic Soul Elevations, Sparks of Truth,* etc. Mission Press, S.V.D., Techny, Ill. 1919. Distributed by the Rev. Wm. F. Stadelman, C.S.Sp., 15 Overhill St., Pittsburgh, Pa. Price: cloth, $3.00; half leather, $3.50.

MEDITATIONS WITHOUT METHOD. Considerations concerning the Character and Teaching of Christ. Arranged as an Informal Three Days' Retreat. By Walter Diver Strappini, Priest of the Society of Jesus, author of *The Inward Gospel.* Second edition. Longmans, Green & Co., London and New York. 1919. Pp. 198. Price, $1.80 *net.*

MATER CHRISTI. Meditations on Our Lady. By Mother St. Paul, House of Retreats, Birmingham, author of *Sponsa Christi, Passio Christi,* etc. With a Preface by the Rev. Joseph Rickaby, S.J. Longmans, Green & Co., New York and London. 1919. Pp. viii—127. Price, $1.25 *net.*

COMPENDIUM THEOLOGIAE MORALIS a Joanne Petro Gury, S.J., conscriptum et ab Antonio Ballerini, ejusdem Societatis adnotationibus auctum; deinde vero ad breviorem formam exaratam atque ad usum Seminariorum hujus regionis accommodatum ab Aloysio Sabetti, S.J., in Collegio Woodstockiensi, Md., Theologiae Moralis olim professore. Editio vicesima septima, ad novum Codicem Juris Canonici concinnata a Timotheo Barrett, S.J. Frederick Pustet Co., Inc., Neo Eboraci et Cincinnati. 1919. Pp. 1086 et 141. Pretium, $4.50.

PHILOSOPHICAL.

CHRISTIAN ETHICS. A Textbook of Right Living. By J. Elliot Ross, C.S.P., Ph.D., Lecturer in Ethics to the Newman Club, University of Texas. New York: The Devin-Adair Co. 1919. Pp. 469. Price, $2.00.

THE NEMESIS OF MEDIOCRITY. By Ralph Adams Cram, Litt.D., LL.D. Third Printing, with Postscript. Boston: Marshall Jones Co. 1919. Pp. 58. Price, $1.00.

BEYOND ARCHITECTURE. By A. Kingsley Porter. Marshall Jones Co., Boston. 1918. Pp. xi—200. Price, $2.00 *net*.

THE MEANING OF ARCHITECTURE. An Essay in Constructive Criticism. By Irving K. Pond, C.E., A.M. (Hon.), Architect, Member of the National Institute of Arts and Letters, Fellow and Past President of the American Institute of Architects. Illustrated with drawings by the author. Marshall Jones Co., Boston. 1918. Pp. 226. Price, $2.00 *net*.

DEATH, THE GATE OF LIFE? (Mors Janua Vitae?) A Discussion of Certain Communications purporting to come from Frederic W. H. Myers. By H. A. Dallas. With an Introduction by Professor W. F. Barrett, F.R.S. E. P. Dutton & Co., New York. 1919. Pp. xix—148. Price, $1.50 *net*.

SPIRITISM AND RELIGION. "Can You Talk to the Dead?" Including a Study of the Most Remarkable Cases of Spirit Control. By Baron Johan Liljencrants, A.M., S.T.D. With Foreword by Maurice Francis Egan, LL.D., Late United States Minister to Denmark. The Devin-Adair Co., New York. 1918. Pp. 296. Price, $3.00 *net*.

INDUSTRY AND HUMANITY. A Study in the Principles Underlying Industrial Reconstruction. By Hon. W. L. Mackenzie King, C.M.G., M.A., LL.B. (Toronto), Ph.D. (Harvard), Fellow of the Royal Society of Canada, Former Minister of Labor, Canada, author of *The Secret of Heroism*. Houghton Mifflin Co., Boston and New York. 1918. Pp. xx—567. Price, $3.00 *net*.

HISTORICAL.

A PARTIAL BIBLIOGRAPHY OF CHURCH HISTORY. By the Rev. F. S. Betten, S.J. Published as a Bulletin, No. 2, Vol. XV, by the Catholic Educational Association, Columbus, Ohio. 1919. Pp. 22.

"THAT ARCH-LIAR FROUDE" AND OTHER CURIOSITIES CONTAINED IN THE BOMBAY CONTROVERSY OF 1918. By Ernest Hull, S.J., Editor of *The Examiner*. Examiner Press, Bombay; B. Herder, St. Louis; P. J. Kenedy & Sons, New York. Pp. 170. Price, $0.30.

POUR RELEVER LES RUINES. Maisons et Mobilier.—Villes et Villages.—Églises et Mobilier Sacré. — Le Monument aux Morts. — La Cathédrale. Par Joseph Dassonville, Aumônier au 124e Régiment d'Infanterie. Perrin & Cie., Paris. 1919. Pp. viii—294. Prix, 3 *fr*. 50.

LA DÉPORTATION DES ACADIENS. Par Henri d'Arles. Tirage à part du *Canada Français* (Livraisons de novembre et décembre 1918). Quebec: Imprimerie de *l'Action Sociale*, Limitée. 1918. Pp. 31.

MISCELLANEOUS.

THE ELSTONES. A Novel. By Isabel C. Clarke, author of *By the Blue River, Fine Clay, Children of Eve*, etc., etc. Benziger Brothers, New York, Cincinnati, Chicago. 1919. Pp. 399. Price, $1.35 *net*.

LE TRAGIQUE QUOTIDIEN. Pensées—Drames—Nouvelles. Par P. Louis Perroy. P. Lethielleux, Paris. 1918. Pp. 393. Prix, 4 *fr*. 80 (majoration comprise).

THE BARRIER. By René Bazin, author of *The Nun, Redemption, The Coming Harvest, This, My Son*, etc. Benziger Bros., New York, Cincinnati, Chicago. 1919. Pp. 218. Price, $1.25 *net*.

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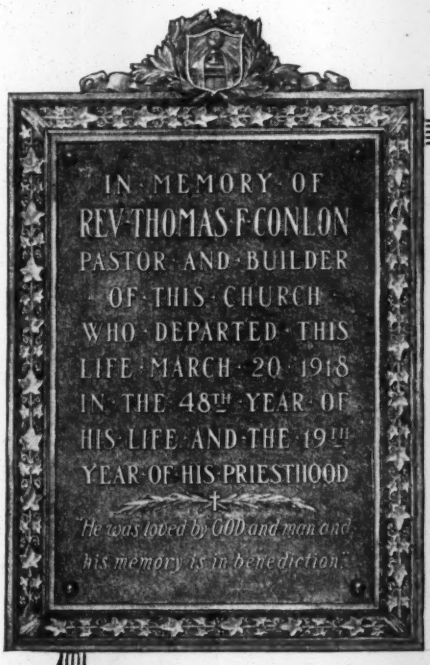
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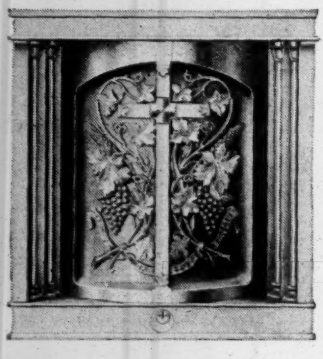

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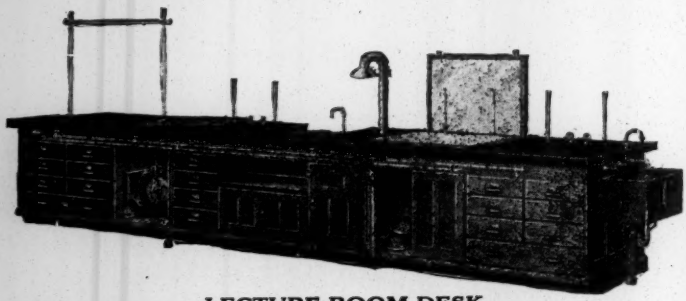

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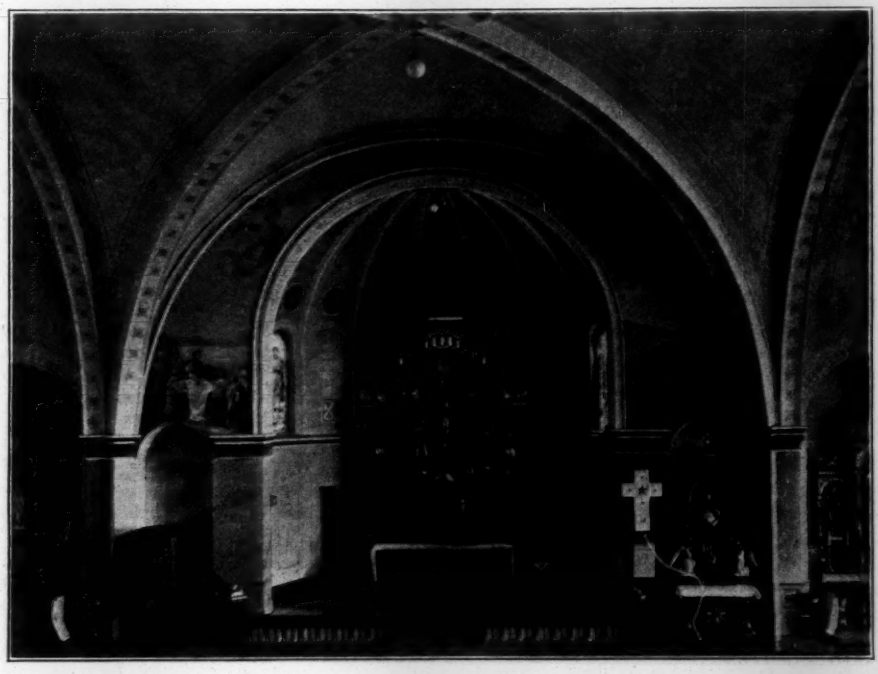

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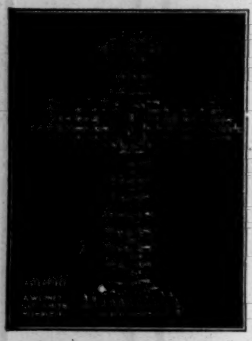

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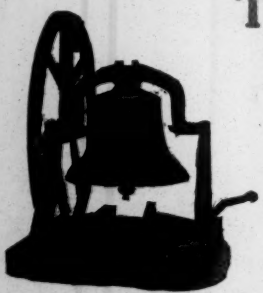

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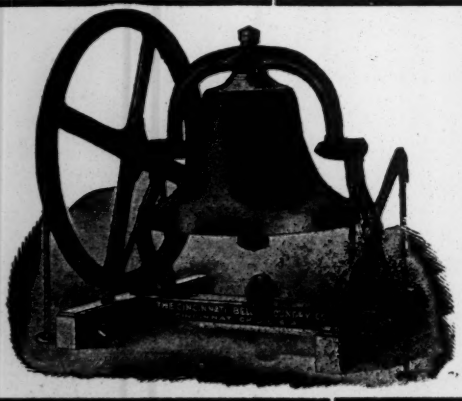

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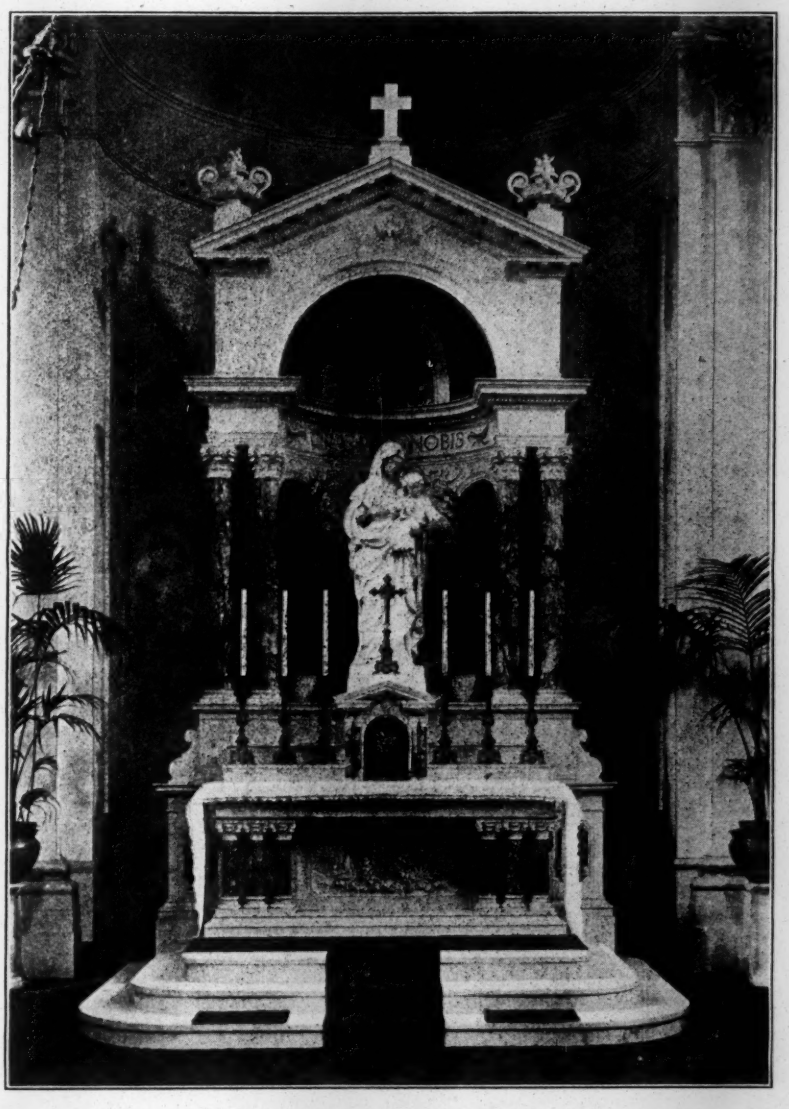

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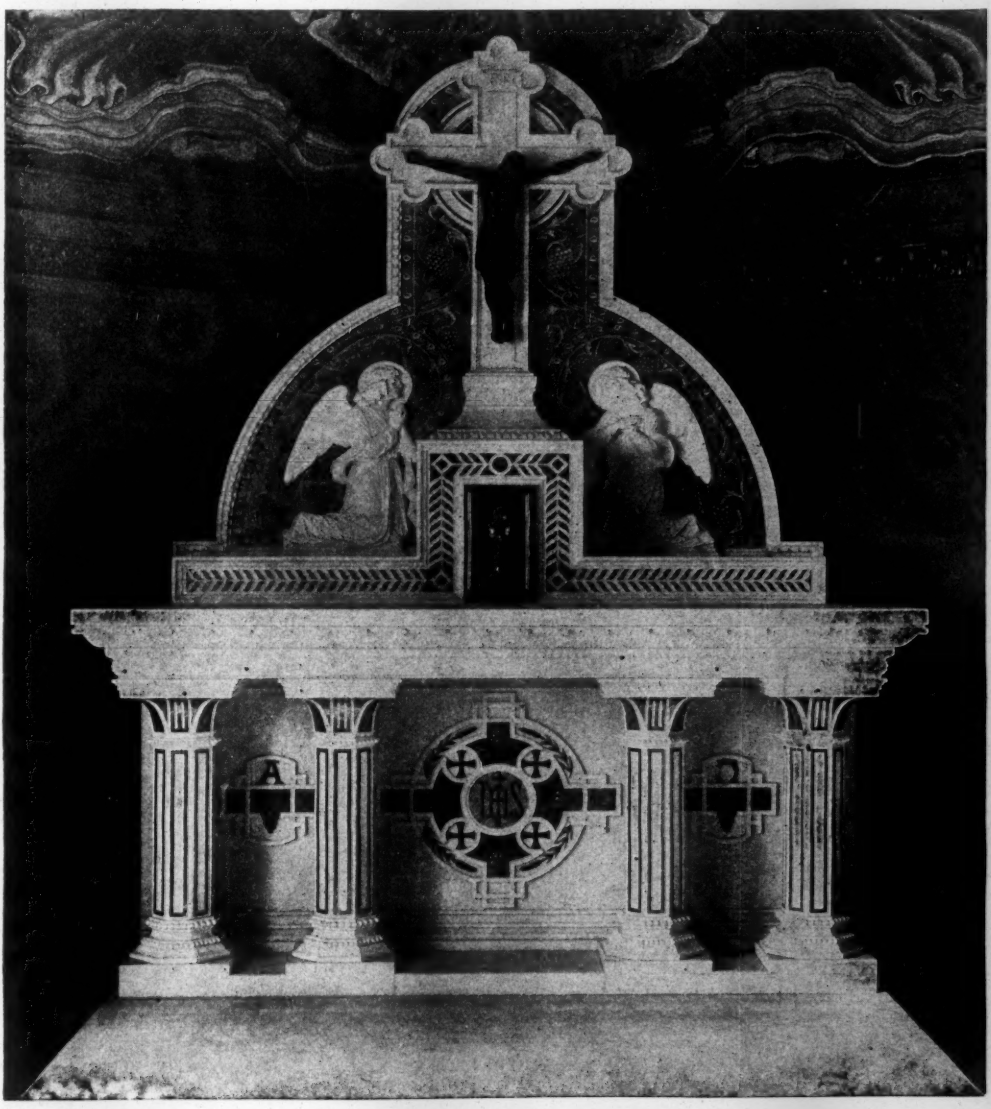

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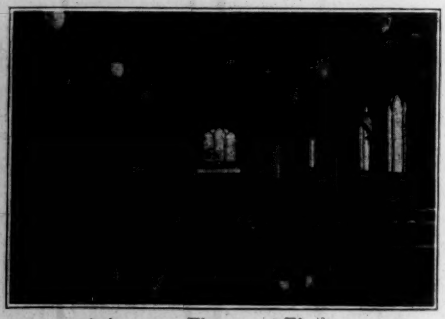

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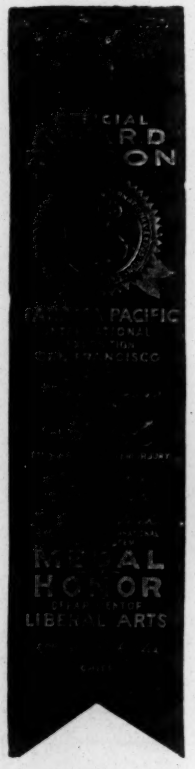

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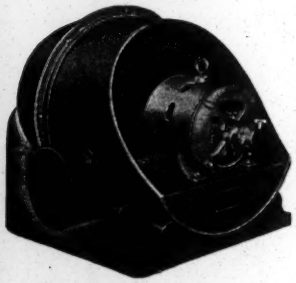

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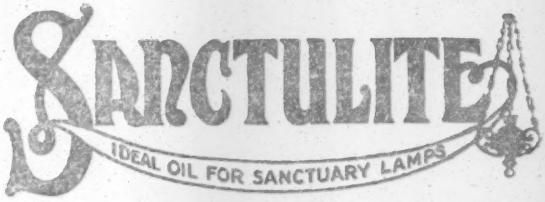

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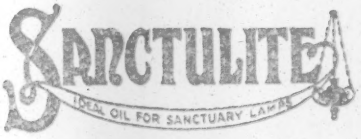

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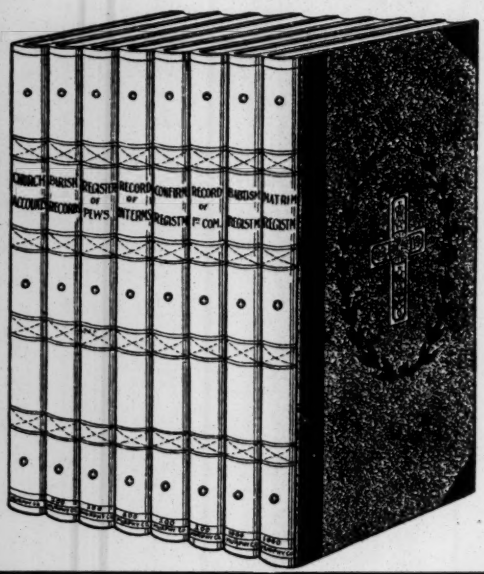

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